GOSPEL-Converſation:

Wherein is ſhewed,

I. How the Converſation of Beleevers muſt be above what could be by the Light of Nature.

II. Beyond thoſe that lived under the Law.

III. And ſuitable to what Truths the Goſpel holds forth.

By *Jer. Burroughs*, Preacher of the Goſpel at *Stepney* and *Criple-gate*, London.

Being the Third Book, Publiſhed by

Thomas Goodwyn, *William Greenhil*, *Sydrach Simpſon*, *Philip Nye*, *William Bridge*, *John Yates*, *William Adderly*.

LONDON:

Printed by *Peter Cole* in *Leaden-Hall*, and are to be Sold at his Shop at the ſign of the Printing-Preſs in Cornhil, near the Royal Exchange. 1653.

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To the Reader.

THe *order* and *method* which we propounded to our selves, and still pursue in *publishing* this *blessed mans Labors* committed to us, is *the same with his own in Preaching them*; and *in his Preaching stile* also we present them, that so *both for matter* & *manner* they might be *every way his own*. We need not set him up any other Pillar or Monument than what himself erected by his own worth; and yet we may as truly say of him, as *Nazianzen* of *Athanasius*, ὑψηλὸς τοῖς ἔργοις ταπεινὸς δὲ τοῦ φρονήματι, *He was high in worth, but humble in heart*: He dyed in the strength of his Parts and Graces, and did not wear with *rust*, but *use*; (*Amplissimum vitæ spatium usq; ad sapientiam vivere*) He *did the work of him that sent him, whilest it was day*, because he feared (as he would often say) *a night was coming* upon the Kingdom, *wherein he could not work*; and so he lived long in a little time.

It *grieved his Soul* to see how among Professors of Religion, Holiness of Life, and circumspect walking, is not attended to in this dissolute and dissolved Age we live in: *What Truth* therefore served *most to revive* and *renew* that Spirit and vigor of *Practical Holiness*, which was breathing in them before these Times; these he most insisted on, and pressed upon the *Consciences* of Believers: And he that is conversant in his Writings, will readily discern, that he judged the *power of Godliness* not to consist in high-towring-speculation (though himself was of excellent-raised-parts) but in *an holy Conversation, which is peculiarly the subject of this Treatise*; therein following the direction of *Paul* to *Titus*, exhorting Believers in God, *to maintain good Works*, ἵνα προνήζωσι καλῶν ἔργων προΐστασθαι, *to go before others in good works*, or *to set before others good works*, as the words imply, *Tit.* 3. 8.

Which yet whilest a Christian pursues with all *zealous fervency* and *intention*, he must withal be acquainted with the *Root* from whence all his Holiness must spring. *Good Works* are *dangerous*, if they be made the *Foundation* in the great point of *Justification by Faith*; but if they be used in the *superstruction*, then they are very *useful*. We cannot *have children from Christ*, except we be *first married to Christ*: No works of Sanctification, before Union with Christ. Many cry out for Obedience and good Works, yet are profane *because* they go not to *Christ for these*; *You will not come to me, that you might have life*, saith our Saviour: Except we do all *for* and *from* Christ, our Lusts will not be mortified, our Duties not accepted, our Consciences not purified; we shall not be strengthned against crosses, neither *shall we go on chearfully, nor persevere*: The foolish proud heart of man is loth to be so much beholding to Jesus Christ, as to receive Salvation from him *altogether*, but *something* it will do, and *something* Christ must do; yet it leans *much*, if not *most* upon *it self*, onely it will take in Christ to make *more* sure work. There is a sturdy stoutness and unyieldingness of Spirit in men, against the blessed Truths of the

Gospel made known unto them; they must have *Peace, Comfort, Assurance*, their own way, or else reject all; they would finde a principle of life and power within themselves, and not go to Christ for it, they would bring something to Christ, and not fetch all from Christ; not knowing that the way which all true Believers have gone (after much wearying of themselves to finde something in themselves) hath been at the last to *rowl* themselves wholly upon the *Free-grace* of God through Jesus Christ, seeing *nothing* in themselves, yet *giving glory* to God by *believing*; and if they could bring their hearts so disposed and qualified, yet they see the danger of resting in what they *are*, *have* and *do*. And if want of such and such *conditions* and *qualifications* had ground enough to keep *from Christ*, it might have hindred any that ever did cast themselves upon the *Free-grace* of God, because they would still have been at a loss, finding a defect in them.

These things we judge not unseasonable to premise, in the reading of this and all other Treatises of this nature, that Christians may (when they abound in *much-doing* and *well-doing*) be still as much afraid of *resting* in doing well, as of *committing ill*, and be content to have all flowers withered that refresh them without Christ: And when after *Humiliation* and casting down, for sin, they begin to stand upright, as they think, upon the legs of their Prayers, Performances, Inherent Graces and Qualifications, and Righteousness and Holiness expressed in their Lives and Conversations, they may yet notwithstanding all this, be brought, not to glory in themselves, but in Jesus Christ, and willingly come down from the *Throne* of their own Conceits, *Sufficiences*, *Abilities*, and be at the *Footstool* and *Threshold* of Jesus Christ; that seeing they *know* nothing, *are* nothing, *have* nothing, *do* nothing, they may *be* nothing in their own eyes, that *Christ* might *be* all, *do* all their work in them and for them, that so they may wholly live upon Christ, and to Christ, still drawing vertue from him, seeing a need *of* Christ, and *of* nothing else, and finding a fulness and help *in* him, and *in* nothing else.

This word of direction being given the *Reader* in his perusing this *Treatise* about *Gospel-Conversation*, the publishing of which in these *perilous* Times, we conceive exceeding *suitable* and *useful*, wherein so many are led away after those Doctrines that are not *after godliness*, as the Apostle speaks. This *holy man* would often much bewail that he did not see that holy frame and temper of Spirit in the Professors of our days, which was in those God was pleased to take out of this world to himself in the days immediately foregoing these Troubles: He would often say, *we seem to have more light now, but we have lost our heat and first love*. We pray the Lord awaken us, that we may do our first works before he come against us quickly, and remove *the Candlestick* out of its place. *Amen.*

Thomas Goodwyn. } *William Adderly.*
William Greenhil, } *John Yates.*
Sydrach Simpson, } *William Adderly.*
Philip Nye. }

Four New Books of Mr. Jer. Burroughs, *VIZ.*

THE FIRST BOOK

Christs call to all those that are weary and Heavy Laden to come to him for Rest

Wherein is shewed *First*.

1 The Burden of Sin. 2 The Burden of the Law. 3 The Burden of Legal performances with the Misery of those that are under them. 4 The Burden of Corruption. 5 The Burden of Outward Affliction.

Secondly, Christ Graciously offers to them that come to him REST from all those Burdens.

Wherein is shewed.

1 What it is to come to Christ. 2 That Christ requires nothing but to come to him. 3 Several Rules to be Observed in right coming to Christ. 4 Meanes to Draw Soules to Christ. 5 That in coming to Christ God would have us have respect to our selves. 6 That there is No REST for souls out of Christ; And the Reasons therefore; with some conclusions from it.

Thirdly, There is shewed.

1 The Rest Beleevers have from sin. 2 The deliverance from the Law by Christ is. 1 Privatively, 2 Positively. 3 The Rest beleevers have from the Burden of the Law by coming to Christ. 4 How Christ gives Rest from the Burden of Legal performances. 6 How Christ gives Rest from the Burden of Corruption, wherein is shewed how Sanctification and Holiness comes from Christ only. And encouragments to come to Christ for holiness. 6 How Christ gives Rest from outward Affliction. 7 Some Directions how to get Rest from Christ in Spiritual desertions.

THE SECOND BOOK

Christ the Great Teacher of Souls that come to him.

Wherein is shewed

1 What Christs Yoak is. 2 That beleevers must take Christs Yoak on them. 3 The more we are under the Yoak of Christ the more REST we have. 4 Christ is the great Teacher of his Church and People. 5 In what manner Christ Teacheth, 1 He is a Meek Teacher. 2 An Humble Teacher. 6 The Learners of Christ must be MEEK. 7 The Learners of Christ must be humble. 8 Christ teacheth by his EXAMPLE. 9 Wherein Christs EXAMPLE is to be followed. 10 What kind of Pattern Christ is. 11 We must not follow the Example of the World.

We must imitate Christ in MEEKNES.

1 What Meekness is. 2 Learn of Christ to be Meek towards God; And the Reasons thereof. 3 The Dreadful Evil of Anger and frowardness towards God. 4 Meekness towards God Exemplified from Scripture Examples. 5 Meekness towards Men which consists in ordering Anger. 1 To the right Object. 2 To the right Time. 3 To the reight measure. 4 To the right end &c. 6 The sad Effects of Anger. 7 The Excellency of Meekness. 8 Promises made to Meekness. 9 Many Vaine Reasons and Pleas for Anger Answered. 10 Exhortations to Meekness. 11 Means to get and keep Meekness.

New Books of Mr. Jeremiah Burroughs,

THE THIRD BOOK

Christ the Humble Teacher of those that come to him.

Wherein is shewed.

1 What Humility or Lowliness is Not. 2 What that Lowliness of Heart is that Christ would have us to Learn of him. 3 Arguments from the Lowliness of Christ to work Lowliness of spirit in Us. 4 The properties of an humble heart towards God 5 The Properties of an Humble and Lowly heart in respect of Our selves. 6 The properties of humility in respect of others. 1 It is fearful of giving or taking offence. 2 It gives due honor to all. 3 It is tender to others. 4 It's not needlesly singular from them. 7 The Excellencies of Humility. 8 Humility brings REST unto the Soul. 9 Means to get Humility

THE FOURTH BOOK

The only Easie way to Heaven.

Wherein is shewed

1 The way to Heaven that Iesus Christ Teacheth, is an Easie way: fix Evidences thereof. 2 The Difference between the EASE a Carnal heart hath, and the EASE a gracious Soul hath in Religion. 3 The Reason why some gracious Souls complaine of difficulty in Gods waies. 4 What it is that Makes the waies of God so Easie. 5 Consequences from the easinesse of Gods waies. 6 Directions how we may make the waies of God Easie.

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2 *That to Receive is the Principal use of Faith.*
3 *That nothing should hinder our Receiving.* 1 *Not our Sins.* 2 *Nor Gods delaies* 3 *Nor the smalnes of our receipts.* 4 *Nor the greatnes of our Wants.*
4 *How Faith Receives.*
5 *That Faith Receives Christ.* 1 *In the understanding.* 2 *In the Will.*
6 *The temper of a man that hath faith.*
7 *The necessity of Faith*
8 *Though Faith be smal yet it makes us the Sons of God.*
9 *The Nature of True Faith.*
10 *There are but few that Receive Christ.*
11 *Three sorts that come not to Christ.* 1 *Such as Receive him not as he is.* 2 *Such as delay their coming to him.* 3 *Such as give not that place to Christ in their hearts that is fitting for him.*

In the Treatise of Covetousnes is shewed,

1 *It is the Duty of all as they would obtaine eternal Life to beware of covetousnes.*
2 *The Reasons of the Doctrine.* 1 *Its a spiritual Sin.* 2 *It over spreads the whole man.* 3 *Its opposite to the Nature of Godlines and Religion.* 4 *Its the Womb and seed of all*

all Sin. 5 Its a base Sin.
3 The Dangerousness of covetousness 1 It is hardly avoided. 2 Its difficultly cured.
4 You shal have all things needful for this life if you will look after Grace.
5 Your Life lies in Grace, not in Riches.
6 There is more to be feared than to be desired in Riches.
7 We should Mortifie our desires after Riches.

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2 The best way to deal with Unbelief.
3 That Unbelief is a sin against al the Attributrs of God.
4 That Christ will not bear with this Sin of Unbeleif.
5 That we should be quick and ready to beleeve.
6 Motives to indeavor for readiness to beleeve.
7 Helps to attain readiness in Beleeving.

In Book 2 Of Not going to Christ &c. is shewed,
1 That unbelief is a great Sin, and exceeding provoking unto God.
2 Several arguments provoking us to beleeve the greatness of the Sin of unbelief.
3 Many Objections answered.
4 Several sorts of this Sin of unbeliefe.
5 Means to convince us that unbelief is so great a Sin.
6 Though the Sin of unbelief be very great, yet it's pardonable.
7 God hath pardoned unbelief, and wil pardon it.

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3 That our Savior desireth to have the Faithful in Heaven with himself.

4 That the happiness of our being in Heaven, is to see Christs Glory.

5 That there is much wanting in the knowledg of Gods Love, in the most able Saints.

6 That the Lord Christ lends dayly direction, according to the dayly need of his Servants.

7 That it is the desire, and endeavor of our Savior, that the dearest of Gods Love, which was bestowed on himself, should be given to his faithful Servants.

8 That our Union, and Communion with God in Christ, is the top of our happiness in Heaven.

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3 The Soul must be fitted for Christ before it can receive him: And a powerful Ministry is the ordinary means to prepare the heart for Christ.

4 The work of God is free: And the day of Salvation, is while this Life lasts, and the Gospel continues.

5 God calls his Elect at any Age, but themost before old Age.

6 The Soul is naturally setled in a sinful security.

7 The heart of a Natural man is wholly unwilling to submit to the Word that would sever him from his sins.

8 God the Father by a holy kind of violence, plucks His out of their corruptions, and draws them to beleeve in Christ.

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3 There must be true sight of sin, before the heart can be broken for it.

4 Application of special sins by the Ministry, is a means to bring men to sight of, and sorrow for them.

5 Meditation of sin, a special means to break the heart.

6 The same word is profitable to some, not to another.

7 The Lord sometimes makes the word prevaile most, when its most opposed.

8 Sins unrepented of, makes way for piercing Terrors.

9 The Truth terrible to a guilty conscience.

10 Groß and scandalous sinners, God usually exerciseth with heavy breakings of heart, before they be brought to Christ.

11 Sorrow for sin rightly set on, pierceth the heart of the sinner throughly.

12 They

12 *They whose hearts are pierced by the Word, are carried with love and reſpect to the Miniſters of it: And are buſie to enquire, and ready to ſubmit to the mind of God.*

13 *Sinners in diſtreſs of conſcience, are ignorant what they ſhould do.*

14 *A contrite ſinner ſees a neceſſity of coming out of his ſinful condition.*

15 *There is a ſecret hope wherewith the Lord ſupports the hearts of contrite ſinners.*

16 *They who are truly pierced for their ſins, do prize and covet deliverance from their ſins.*

17 *True contrition is accompanied with confeſſion of ſin, when God calls thereunto.*

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A Relation of the Barbadoes.

A Relation of the Repentance and Conversion of the Indians in New-England: by Mr. *Eliot*, and Mr. *Mayhew*.

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Reader,

READER, Thou haſt here the Names of the Books that are lately publiſhed of Mr. *Jeremiah Burroughs*: *As alſo the Texts of Scripture upon which they are grounded.*

VIZ.

1. *An* Expoſition *with* Practical Obſervations *on the* 4, 5, 6, & 7. *Chapters of* HOSEA.
2. *A* Treatiſe *of* EARTHLY-MINDEDNES: *Wherein is ſhewed*: 1. *What Earthly-mindedneſs is*, 2. *The great evil thereof*, *on* Phil. 3. *part of the* 19. *verſe*. *Alſo to the ſame Book is joyned a* Treatiſe *of* Heavenly-mindedneſs, *and* walking with God, *on* Gen. 5. 24. *And on* Phil. 3. 20.
3. The rare JEWEL of Chriſtian CONTENTMENT, *on* Phil. 4. 11. *Wherein is ſhewed*: 1. *What Contentment is*, 2. *It is an holy Art and Myſterie*, 3. *The Excellencies of it*, 4. *The evil of the contrary ſin of Murmuring*, *and the Agravations of it*.
4. GOSPEL-WORSHIP, *on* Levit. 10. 3. *Wherein is ſhewed*: 1. *The right manner of the Worſhip of God in general*: 2. *And particularly*, *in Hearing the* Word, *Receiving the* Lords Supper, *And* Prayer.
5. GOSPEL-CONVERSATION, *on Philip.* 1. 27. *Wherein is ſhewed*: 1. *That the Converſation of Beleevers muſt be above what could be by the light of Nature*, 2. *Beyond thoſe that lived under the Law*, 3. *And ſutable to what Truths the Goſpel holds forth To which is added*. The Miſery of thoſe Men that have their Portion in this Life only; *on Pſal.* 17. 14.

All which are publiſhed by

Thomas Goodwin, } William Bridge,
Sydrach Simſon, } John Yates,
William Greenhil, } William Bridely.

All printed by *Peter Cole*, at the Printing-Preſs in Cornhil, at the Royal Exchange, in LONDON.

GOSPEL Converſation.

PHILIPPIANS, 1. 27.

Only let your Converſation be as becometh the Goſpel of Chriſt.

Begun on March 2. 1645. at Stepney

THE Apoſtle (in the 23. verſe of this Chapter) we find to be in a ſtraight what to do, whether to be willing to live, or to die; for his own inclination or deſire it was rather to die, becauſe then he ſhould be with Chriſt, which was beſt of all: A notable Scripture to prove the Immortallity of the ſoul. For if ſo be the ſoul did die with the body, it could not have bin better for *Paul* to have been dead than to live, it were better that

Paul had lived even to the day of Judgment than to have died; and so to be nothing and turned into dust; but he saith, that when he died, *he should be with Christ*, which was better for him: but that which swayed him on the other side, why he should be willing to live, it was this, That he might be useful to the Churches, *Nevertheless, it is better for you that I should abide in the flesh.*

Service to the Churches is the great cause that makes one who hath made his peace with God, to be willing to live, it is not that he may live in ease, and enjoy pleasure to the flesh, but that he may live and doe service for God, that makes him willing to live. And then he tels them, he is confident he shall continue with them a while for the futherance of their faith, and that by his coming to them their rejoycing should be more abundant; but in the mean time, whether I do come, or come not, *Only let your conversation be as becometh the Gospel of Christ.* As if he should say, I shall the more willingly live, my life wil be the more comfortable to me; it will something recompence my absence from Heaven, my staying from the joyes of it; if your Conversation be as becometh the Gospel of Jesus Christ: If I may hear from you being absent, or when I come to you, I may see that your Conversation be as *becometh* the Gospel of Jesus Christ. This is the dependancy of the words.

For the opening of the words.

Only] *Only let your conversation.* That is as if he should say, be not solicitous about me and my sufferings, and what shall become of me, and whether I shall come to you or not, be not so carefull about that; only let your care be taken up about this great business, *That your conversation be as becometh the gospel of Christ*: for saies he, this should be the main thing that I should aim at if I should come to you; this is that I should put you upon and give you directions about, That your Conversation be as becometh the Gospel of Jesus Christ: And if I be absent there is not any thing I desire more to hear of than this, That you that have received the Gospel of Christ from my hands (as it were) through my Ministry, that your Conversation be as becometh the Gospel of Jesus Christ. Brethren, if we had *Paul* here present with us, or preaching among us; or if he were alive

live and could write an Epistle to this Congregation, or any other Congregation, the main drift of his preaching or writing would be, to those that had heretofore received the Gospel, That they would make it their great care that their Conversations *be* as becomes the Gospel of Christ.

Only let your Conversation] The word here, *is* a word taken from the ordering of a City, or a Common-wealth, wherein every one acts in their own sphere, and is serviceable each unto other, to the publick good; so saith he, the Church of God, it is as a City, as a Common-wealth wherein every Christian is to act in his own sphere, and every one laboring for the good each of other in a comely order, that so there may not only be peace in the Churches, but edification of all, and the Gospel may thrive and prosper, that's the meaning of this word translated here, *Let your Conversation*; As if he should say, Do not think it enough that you have some enlightenings, that you have some stirrings, some affections are moved by the Ministry of the Gospel, rest not there, but look to your Conversation.

It is not enough for Christians to have knowledg, and to be able to speak of the Gospel, and have some stirrings of affection, but they must look to their Conversations. *Let your Conversation be,*

As it becometh the Gospel of Christ] For the opening of these words there are these two things considerable:

First, What is this *Gospel of Christ* that here is spoken of?

And secondly, What is it so to live as becometh the *Gospel of Christ? Let your Conversation be as becometh the Gospel of Christ.*

The *Gospel of Christ* in general is this: It is the good Tydings that God hath revealed concerning Christ, *This hath come unto your ears*, the good Tydings concerning Christ, for so the word [*Gospel*] the Greek word signifies nothing else, but the good Tidings; the good Tydings that comes from Heaven unto you concerning Jesus Christ, that is the gospel of Christ. εὐαγγελιον

More largely it is this, As all mankind were lost in *Adam* and become the children of wrath, put under the sentence of death, God though he left his falling Angles and hath reserved them in the chains of eternall drakness, yet he hath thought upon the children of men, he hath provided a way of atone-

ment to reconcile them to himself again. Namly, the second Person in trinity takes mans nature upon him, and becomes the Head of a second Covenant, standing charged with mans sin, and to answer for it in a way of suffering what the Law and devine Justice required, and for making satisfaction, and keeping the Law perfectly, which satisfaction and, rightousness he tenders up unto the Father as a sweet savor of Rest for the souls of those that are given to him; and now, this mediation of Christ is by the appointment of the Father Preached to the children of men, of what Nation or rank soever, freely offering this unto sinners for attonement for them, requiring them to beleeve in him, and upon beleeving, promising not only a discharge of all their former sins, but that they shall never enter into condemnation, that none of their sins or unworthiness shall ever hinder the peace of God with them, but that they shall through him be received into the number of Sons, that they shall have the Image of God again to be renewed in them, and that they shal be keep by the *power of God through faith and salvation*, that the souls and bodies shall be raised to the height of glory that such creatures are capable of, that they shall live for ever enjoying the presence of God and Christ, in the fullness of all good; this is the Gospell of Christ, this is the sum of the gospel that is preached unto sinners, when you hear speaking of the gospel your thoughts may be about this, this glad Tydings that is come into the world for salvation of sinfull creatures through Jesus Christ and all the good things that Jesus Christ by his blood hath purchased for sinners. When Ministers are cald the Ministers of the Gospel, the meaning is, they are appointed by God, Ministers to declare and to preach these glad Tydings to the world: Oh it is glad Tydings indeed to the world, could there be such glad tidings preached at Hell gates, that there were any such way of reconciliation of them to God, we could not but conceive there would be joy there they would account it acceptable news indeed.

Now then, Those that do beleeve this gospel, or do profess it, that they have entertained this gospel, this glad Tydings, they must be carefull to walk in their Conversation so as it becomes this Gospel, as becomes such glorious glad Tydings as are sent onto them from Heaven.

As becomes] The word signifies, *worthy of the Gospel*, that which is translated in your books *Becomes*, it signifies *worthy of the Gospel*. ἀξίως.
But this cannot be meant as if so be that our Coversation should be such as deserves all the good that there is in the gospel, No but *worthy*, that is, as muchas *Beseeming* the gospel, or *meet for the Gospel*, or as it is translated in your books, *Becoming the Gospel*; as he that *eates and drinks unworthily, eates and drinks his own damnation*; can one eat and drink so as to be *worthy* of the Body and Blood of Christ? No, but he that eats and drinks unworthily, carries himself so in that Ordinance of the Sacrament as is unbeseeming the Body and Blood of Christ that he comes to receive: and on the other side, those that doe eat and drink so, as to sanctifie Gods name in that Ordinance (as you have heard) they do it worthyly; for the same word is here, *Worthy of the Gospel of Christ*. *And so bring forth fruit worthy of repentance*, saith *John* to those that came to him, that is *meet, fit for repentance*, such fruit as may manifest your repentance, as is sutable unto such men or women that do profess their reepentance for their sins. Further, I find that the word that is here translated *Becoming*, in another place is translated *Convenient & meet*, and cannot be understood in another sence; as in 1 *Cor.* 16. 4. *If it be meet that I shall go also*, the word that is translate there, [*meet*] it is in the Greek [*worthy*] the same word that we have here translated *Becoming*, if it be a comly thing or a meet or convenient thing, then I'le go: so then it's cleer that this word that we have here is, *meet, convenient, sutable*; or, *becoming the Gospel, Let your Conversation be such, as is meet for; or becoming the Gospel*. ἄξιον.

You will say, *What Conversation is that which is meet for, or becoming the Gospel?*

To that I answer, First, a Conversation raised to a higher degree than the light of Nature, or than the Law can raise one to, it must be that certainly, it is not a Conversation becoming the Gospel, except it be a Conversation raised higher than this life of Nature, or than the Law can raise one to, it becomes not the gospel else.

Secondly, A Conversation sutable and answerable to those many blessed and glorious truths that are revaled in the gos-

pel, there is much of the mind of God revealed in the Gospel, glorious truths are there presented to us that is a Conversation becoming the Gospel that is sutable and answerable unto these blessed and glorious truths that are revealed in the Gospel.

Thirdly, A Conversation manifesting the power of the Gospel.

Fourthly, A Conversation that is sutable unto all the Ordinances of the Gospel, agreeable unto whatsoever there is in any Ordinance of the Gospel.

And then fiftly, A Conversation holding forth the beauty, excellency, and glory of the Gospel before those with whom we do converse, here's a Conversation becoming the Gospel; when those that are Christians professing that the Lord hath revealed the Gospel unto them, and that in some measure they have been brought to beleeve in the Gospel, when as now their Conversation is beyond that which any man can attain unto by the light of Nature, when it is beyond that that any man by the Law can be raised unto, when it's answerable to the many blessed and glorious truths that are revealed in the Gospel, when it manifests a power of the Gospel in him, when it's answerable unto the blessed Ordinances that he doth enjoy in the Gospel, and when his Life and Conversation holds forth the beauty, excellency, and glory of the Gospel before the world, here is a Conversation becoming the Gospel; and this is that which the Apostle here exhorts unto, *Only let your Conversation be such, as becomes the Gospel of Christ.* Thus you have had the words opened.

Now for the Doctrinal Points in the words, only these two, the first is but to make way to the second.

1 *Doct.* The first is this, *That those that profess the Gospel, must have a great care of their Conversations.*

2. Secondly, *This Conversation of theirs must be such, as becomes, as beseems the Gospel.* These are the two main Points in the Text. I shall this morning but make way to the second Point which is the great Point in the Text.

First, *That Christians that do profess the Gospel, must have a great care of their Conversations, to look to them.* They must not satisfie themselves

themselves with what is inward in their minds, or in their affections, but look to their Conversations; You think, or hope at least, that through the gospel there hath been conversion wrought in you: after the Lord hath wrought conversion he doth expect that you be carefull of your Conversations before men: you have knowledg, you can speak well, you have some stirrings of heart that you have felt in hearing of the Word, preaching of the Gospel, but now look to your Conversations, and know, there is a bond laid upon you more than ever was, to look to your Conversations: in *James*, 3. see the exhortation of the Apostle there, at the 13, verse, *Who is a wise man, and endued with knowledg among you*; mark, *let him shew out of a good Conversation his works with meekness of wisdom.* It is a very sweet and excellent Scripture, Who is a wise man and endued with knowledg among you: What should he do? Let him shew out of a good Coversation his works with meekness of wisdom: here is *wise*, and *knowledg*, and *wisdom* again. If you would manifest that God hath wrought any true saving knowledge, any wisdom in you to save your souls, why know that God requires that you should show your good Conversation and that with meekness & wisdom, your Conversations, you must have a care of them, both in respect of men, and in respect of God

In respect of men, 1 *Pet.* 2. 12. *Having your Conversation honest among the Gentiles*: And (the latter part we shall speak to by and by) so that Christians they must look to their Conversations in respect of men.

And then in respect of God: In 1 *Pet.* 1.15. *But as he who hath called you is Holy, so be ye holy in all manner of Conversation*; There you have *Honest conversation*; and in this Scripture *holy in all maner of Conversation*: so that you are to have regard to your Conversations, both in respect of men, and in respect of God: and upon these grounds.

Frist, In generall.

First in regard of God more generally, that God may be honored by your Conversations: Oh! you that have ever heard from God the glorious glad tydings of Salvation in the Gospel, Is it not in your hearts to do what you can to honor

not him? now let your Conversation be such; have a care of your Conversation that God may be honored; the Name of God will be blasphemed, except you have a care of your Conversations, in *Matth.* 5. 16. *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven.* As if Christ should say, What, hath God brought the light of the Gospel to you? hath it shined in your hearts? and hath He revealed unto you those glorious Misteryes of Salvation in Him? O than, let this light break forth and shine in your Conversation before men, that others seeing your good workes may glorifie your Father which is in Heaven. Some men and women are ready to say, what do they care what others observe in them so that God knows their hearts? I but that is not enough, if it could be so that you could have good hearts unto God without good Conversations; but we shall see that there cannot be any such thing, and it is required of you; your works should shine forth before men, that they may see your good works and glorifie your father which is in Heaven. 'Tis one thing to do a good work that *may be seen*, and another thing to do a good work that it may be seen; to do a good work that may be seen that is Lawful, though we should not do them principally aiming that they may be seen, but our works should be such, that of their own natnre they may be seen, but not to make that to be our main end, that they may be seen; so, as aiming not so much that they may be seen, but that being seen, men may glorifie our Father which is in heaven, that God may be honoured. Now God is honoured by the Conversations of His Saints many waies, and therefore they should be very carefull of their Conversations.

As in the first place, the people of God, Saints, Beleevers, they are the great Witnesses that God hath in the world, to witness for him against the corruptions of the world; If so be that you are not carefull of your Conversations, God will lose witnesses to His Truth: Now a witness is not a thing that is kept within, a man cannot be a witness by keeping things within his own thoughts and heart, he must manifest something to witness. The Lord makes use of the lives of his Saints to be His Witnesses in the world, to stand and witness for His Truth; whereas

whereas others they will think when the Goſpel is preached that it is but a meer notion, or imagination, and that there is no reallity in what is preached: No ſaith God, look here upon the Converſation of theſe that have beleeved the Goſpel, do you not ſee they witneſſe, that there is a reallity in thoſe things of the Goſpel? look what a change my Goſpel hath made upon them in their lives and converſations, thoſe that were before proud, how humble they are; that were before froward, how meek they are, and the like; theſe are my witneſſes. Many Scriptures might be given, eſpecially that in *Revel.* 11.3. where the Saints in general are called witneſſes: And that's the firſt thing. You are to look to your Converſation, that you may be Gods witneſſes.

Secondly: That you may hold forth the Image of God in the world; that Image that God made man in at firſt, by the ſin of man was loſt; but now through the Goſpel it comes to be renewed, and God delights to have His Image held forth in the world, that men may behold ſomewhat of the glory of His Image: But how can the world ſee the Image of God? They cannot ſee it in your hearts, but now God would have it conſpicuous, therefore have you a care of your Converſations, that in your Converſations you may hold forth the Image of God in the world. It's much to the glory of God to have His Image held forth in the world. As men that would honor their parents, and other dear friends, if they have a curious Picture of them, when their image is drawn, they will not ſee it abuſed and ſullyed, but they will keep it fair; a man that hath the image of his father or dear friend, will not hang it in a ſmokey hole behind a chimney, or door, but in ſome conſpicuous place; ſo we ſhould hold forth the Image of God conſpicuouſly, it ſhould appear in our lives and Converſations.

Thirdly, By your Converſations God may be honored, for you will further the great deſigns that God hath in the world: the holy and gracious lives of the Saints ſerve to further the great deſigns that God hath in the world to do.

And laſtly, They may ſerve to make up the great diſhonor that God hath from others; the Lord hath abundance of diſhonor from moſt in the world; but now there are ſome that

God cals out of the world, and He gives his Grace unto them to the end that He might have ſome of the great diſhonor that He hath in the world from others made up; now ſuch as are carefull of their Converſations, as walk exactly and cloſely with God (I ſay) they are made uſe of by God for the making up in ſome part of the great diſhonor that God hath in the world. What honor ſhould God have in the world were it not for the holy and gracious Converſations of ſome of His Saints? and therefore you who profeſs the Goſpel, look to your Converſaons that God may be honored by you.

Secondly, Have a care of your Converſations, look to them in reſpect of wicked men among whom you live.

As firſt, That you may convince evil and ungodly men among whom you live in the world. 1 *Pet.* 2. 12. *Having your Converſation honeſt among the Gentils that whereas they ſpeak againſt you as evil doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation.* This likewiſe doth confirm what was ſaid before, for the glory of God, and the conviction of wicked men; *That they beholding*, may glorifie God in the day of viſitation. There are many interpretations upon this place, *In the day of viſitation, the day wherein God ſhall viſit them*, Though now they rail againſt you, yet when God ſhall viſit them, either in His ſtroke upon them by ſickneſs, then they will acknowledg you to be righteous, and holy men, and wiſh that their conditions were like yours; or in the day of viſitation, if God ſhall viſit their ſpirits to turn them, or in the day of vſitatiõ (as ſome think) in the day of Jeſus Chriſt: But I find others looking narrowly into the words, *In the day of Over ſeeing*, the word ἐπισκοπῆς from whence the word *Biſhop* comes, it is an *Over-ſeer*, now this word *viſitation*, ſignifies nothing elſe but an *Overſeeing*; as if God ſhould ſay thus, walk ye honeſtly, and holily, before the world, perhaps they will vail your glory, & one will ſay this, & the other that, but go ye on in a conſtant way and courſe, there will be a time that all things ſhall be over-ſeen, all things ſhall be examined, and narrowly ſearched into, and when that day comes, the wicked men ſhall be convinced, and ſhal be forced to give glory to God, and ſhal ſay, that whatſoever aſperſions there were caſt upon you, yet certainly you were the ſervants of the living

living God, in the day of inſpectation, of overſeeing; therefore be ye careful of your Converſations in reſpect of wicked men, to convince them.

Secondly, In reſpect of wicked men, to ſtop their mouthes, their malice, violence, and rage, 1 *Pet.* 2. 15. *For ſo is the Will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men.* The word there tranſlated *Put to ſilence*, it is to put (as it were) a bridle into their mouthes, or to ſtop their mouthes, you may even ſtop their mouthes by your holy Converſation; Oh Chriſtians look to your Converſations, that by them you may ſtop the mouthes of wicked and ungodly men, that they may not be able to ſay any thing againſt your holy Converſations; ſo in 1 *Pet.* 3. 16. *Having a good conſcience, that where as they ſpeak evil of you as of evil doers, they may be aſhamed that falſly accuſe your good Converſation in Chriſt.* φιμοῦν.

Thirdly, Yea, you may by your good Converſation be a means to convert other men, to bring wicked men into the love of the waies of God: 1 *Pet.* 3. 1, 2. the exhortation there is directed to wives that had wicked husbands. *Likewiſe ye wives be in ſubjection to your own husbands, that if they obey not the word, they alſo may without the word be won by the Converſation of the wives, while they behold your chaſt Converſation coupled with fare.* Mark, how the Apoſtle urges upon wives to look to their Converſations to the end that they may be a means to gain their husbands. I am verily perſwaded that there are many gracious women that would give (if they had it) a thouſand worlds to gain their husbands to thoſe waies of godlineſs that they have found ſo much ſweetneſs in, but perhaps they cannot get them to come and hear the Word, and if they do, their hearts riſe againſt it, or it may be they little regard it; but you by your Converſations may do that which the word will not do, you may be converters of them; and in this ſenſe indeed; there may be women preachers, that is, preaching in their lives and Converſations, and that's all the preaching that the holy Ghoſt allows women, let them preach that way, in their lives and Converſations in their families, and preach every day a Sermon, and neither God nor man will find fault with any ſuch thing, and this is the way for them to do great ſervice for God; and ſo

likewiſe ſhould husbands do to convert their wives, you complain one of another, but do you labor to convince and convert one another by your holy Converſations? I am confident that there are many that are able to ſay by experience, this; That the Lord ſtruck upon my heart and conſcience by ſeeing ther holy Converſation of my wife, ſince ſhe went to hear the Word, by ſeeing the wiſdom, humiltty, obedience and carriage of my wife, it ſtruck upon my heart. There is many have given glory to God and acknowlidged this, both wives by their husbands, and husbands by their wives; and ſomtimes the parent in ſeeing it in the child, or the child in the parent, or brother in brother, or one ſervant in another, it hath been a means to turn them unto God.

In the laſt place, If they be not turned to God, then your converſation ſhal ſerve to condemn them, to aggravate their ſin, and their condemnation in the day of Jeſus Chriſt. As it is ſaid of *Noah*, in *Heb* 11.7. that Noah *prepared an ark, by the which he condemned the world.* He condemned the world by that courſe of his, in beleeving in God, and in making the Ark, every nail that he ſmote into the Ark, was (as it were) a condemnation of the world: and ſo the Saints by walking in their holy converſation, ſhal be the Judges and Condemners of the world. Therfore you are to be careful of your Converſations, in reſpect of wicked men.

Alſo, In reſpect of the Saints, we muſt be very careful of our Converſations.

1. For by your Converſation you will rejoyce the hearts of the Saints. Oh thoſe that are godly, when they ſee others that profeſs godlines to walk in a ſtrict and holy converſation, how doth it rejoyce their hearts? it is the comfort of their lives.

2. Beſides, they bleſſe God for it; they not only rejoyce in it, but bleſs God for it; when they get alone in ſecret they are bleſſing God for the gracious, and holy, and convincing Converſations of ſuch and ſuch kind of of men that they converſe with.

3. And by that means the Saints they have a boldneſs before men, they can lift up their heads whereſoever they go, when they know that all ſuch who make profeſſion of Religion in the

the places where they live, they walk unblamably: upon that godly men can hold up their heads with boldneſs, whereas otherwiſe it makes ſuch as are profeſſors of Religion aſhamed, when they ſee and hear of ſuch and ſuch that make profeſſion of Religion to walk ſcandalouſly, and looſly: but of them we ſhall ſpeak preſently.

4. Then further, Your holy Converſation it will eſtabliſh the hearts of the Saints, it will ſettle young beginners; there are many that are giving up their names to Chriſt, when they ſee the holy and gracious Converſations of theſe that are Ancient profeſſors, Oh how are they ſtabliſhed in the waies of godlineſſe.

5. And it wil edifie the Saints, they wil edifie and grow up in holineſs, they will imitate you, and will find the graces of God not only ſtrengthened, but increaſed in them by your Converſations, Oh the abundance of good that you may do; and therfore Chriſtians have a care of your Converſations.

6. Then, You in reſpect of your ſelves, by this means you wil have an evidence to your ſouls of the truth of grace in your hearts, which you cannot have if your Converſations be not right. In 1 *John*, 1. 6. mark what the Apoſtle ſpeaks there, *If we ſay that we have fellowſhip with him, and walk in darkneſs, we lye and do not know the truth.* And again, you have a notable Scripture in the 3. chap. 7. verſ. *Little children, let no man deceive you; He that doth righteouſneſs, is righteous, even as He is righteous.* As if he ſhould ſay, there are a company of deceivers in the world, and they think it enough to talk of righteouſneſs, they ſay they beleeve in Jeſus Chriſt, and it's Faith that is only required of them; and as for the other, that's but a meer legal thing, for men to make conſcience of duties, and of their lives, this is but legal, but let them truſt in Jeſus Chriſt, Chriſt hath done all, what can we be ſaved by our lives? hath not Chriſt done all? Is there not righteouſneſs in Him? *Let no man deceive you* (ſaith the Apoſtle) If there be not a doing righteouſneſs, there is no righteouſneſs in you, *He that doth righteouſneſs is righteous:* You have nothing to do with the righteouſneſs of Chriſt as your own applied yet unto you, except you do righteouſneſs; therefore have a care of your Converſations, that you may have evidence to your ſouls of the truth that there is in your hearts. Secondly

Secondly, Have a care of your Conversations that you may continue and encrease that which is within you; certainlie those that make profession of Religion and have not a care of their conversations, they wil never continue in their profession, mark that, they may be as Comets a while, blasing-stars, but they will vanish,& within a little while you shall find that their profession will wear away; where there is not a godly life together with profession, profession will vanish and come to nothing, their very common graces will be taken away from them if they have not a care of their lives, but if they have a care of their lives they wil continue in the waies of godlines and grow up and encrease more and more.

Thirdly, Have a care of your Conversations, that you may get honor in the very consciences of men.

Quest. Some will say. *Should we have a care of our Conversations that we may get honor?*

Ans. Yes truly, a man may desire to have the testimony of the consciences of those that he lives withal, it's no matter for their *talking* this or that, but that you may get into their consciences, God gives you liberty for that.

Fourthly, You by this means will be Instruments of a great deal of publick good, if you live according to your profession, otherwise no body will regard you, you are refuse, no man will imploy you, you will be contemn'd and slighted, but when they see mens Conversations according to their profession, everie bodie loves to make use of these men, they know they shall find them faithful in whatsoever they are imployed,and so they come to be Instruments of much publick good.

Fifthly, You will further a joyful account against the great day; for you must be call'd to account, not only for your thoughts, and the inward workings of your hearts, but for whatever you have done in the flesh, we must appear before the Judgment Seat of Christ to answer whatsoever is done in the flesh: Oh be careful of your Conversations that so you may be able to give a comfortable accompt.

Sixthly and lastly, Be careful of your Conversations in respect of your profession: This should be the care of those that make profession, that we may keep up the succession of the honor

nor of Relilgion from one generation to another: Heretofore there were ſome godly people that liv'd, and they kept up (in their generation) the honor of the profeſſion of Religion. Wel now, we are upon the ſtage of the world; and God looks upon us that we ſhould in our generations keep up the ſucceſſion of the honor of the profeſſion of Religion: and ſo afterward in another generation, as men come upon the ſtage of the world and live here: God expects ſucceeding ages ſhould keep up the honor of the profeſſion of Religion in their times. And this one conſideration might go to the very heart of ungodly men (if they would mind it) that it may be thou art the man or woman among others that keeps up in a continual ſucceſſion enmity againſt God in the world; do but conſider of the difference between theſe two, one mans Converſation is wicked, and anothers is holy and gracious, thou that liveſt wickedly this evil is charged upon thee, that thou art the man that joyneſt in this work to keep up a continued ſucceſſion of enmity againſt God in the world, ever ſince *Cains* time there was an enmity againſt God, and *Cains* poſterity kept up the ſucceſſion of it; and ſo from one generation to another there hath been wicked men keeping up the ſucceſſion of enmity againſt God, and thou in thy generation art come to it, and this (it ſeems) is thy work: but now on the other ſide, ever ſince *Adams* and *Abels* time, there hath bin godly men in the world, and in every generation ſome have kept up the honor of profeſſion: and now, hath God been pleaſed to reveal his glorious Goſpel to thy ſoul? why now, thou being careful of thy life and Converſation, God imploys thee in this work to keep up the ſucceſſion of the honor of profeſſion in the world. And this is a comfortable life indeed.

And thus we have done with the explication of the Point.

Now I ſhall only give you ſome paſſages for the Application of it.

Application.

Only (ſaith the Apoſtle) *let your Converſation be as becomes the Goſpel of Chriſt.* Have a care of this above all things, Oh you would fain get more knowledg, and be accounted ſomebody in the place where you live, and be an eminent profeſſor

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where you live; Well, whatſoever you would fain be accounted of, let it be your only care, that your Converſation be as becomes the Goſpel of Chriſt. Oh! this point ſpeaks bitter things, and ſharply rebukes the careleſneſs of the profeſſors of the Goſpel in point of their Converſation.

Oh Lord, how have we cauſe to bewail the looſneſſe of the profeſſors of the Goſpel at this day! and I fear, that ſome may be preſent whoſe conſciences may tell them that they are very looſe in the point of their Converſations. Thou profeſſeſt thou knoweſt Jeſus Chriſt, that the Lord hath made known the glorious Myſteries of the Goſpel to thee; What is thy life? Canſt thou ſay as in the preſence of God, that thy Converſation is anſwerable? I beſeech you as in the preſence of God, examin but this, ſee whether thou art able to ſay, Lord, thou knoweſt according to what light thou haſt given me in the Goſpel, it hath been my care to look to my Converſation, Oh that I might live to thy honor, and be a witneſſe to thy truth; that I might hold forth thy image and further thy deſigns, and make up the diſhonor that thou haſt from others in the world; and that I might convince wicked men, and ſtop the mouthes of thoſe that are oppoſite; and that I might be a means to convert thoſe that I live with, or otherwiſe to judge them; Oh that I might rejoyce the hearts of the Saints, that they might lift up their heads with boldneſs becauſe of me, that they may, and ſo I might be ſtabliſhed and edified! Go along in the reſt of the heads. Can thy conſcience tell thee that thou haſt done ſo? No, but its quite contrary in ſome. The Lord ſpeaks now to the conſciences of thoſe that this point concerns, that have been negligent in the point of their Converſation, thou art the man or woman that God hath as great diſhonor from, as from moſt in the world, yea certainly, there is no men upon the face of the earth that darkens the glory of the bleſſed God ſo much as profeſſors of Religion who live looſly, al the prophane ones, all your drunkards that reel up and down in the ſtreets, and your blaſphemers, yea name what ſinners you will, there is none that do darken the glorie of God ſo much as thou doeſt, who art looſe in thy Couverſation, and yet a profeſſor of the Goſpel, thou caſteſt dirt upon the bleſſed Image of God, thou doeſt

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as much hinder the designe that God hath in the world as any man whatsoever, thou standest against the great works that God hath to do in the world. Oh wretch that thou art, what is this a time to be loose and wicked in? There was never a time that the Conversations of the professors of Religion were so pried into as now, and never a time since Christian Religion was professed upon the earth that the loose Conversation of Professors have done more hurt; and I verily beleeve never a time wherein there were more loose Professors. If so be that our fore-fathers that were godly and holie, and kept strict with God were now alive again, they would spit in the faces of many that would think themselves eminent Professors of Religion, because of the looseness of their Conversations: And this is the worst, that they can all put it upon Christ, and the Doctrine of Christ: but of that we shall speak more when we come to shew how our Conversation must be as becomes the Gospel of Christ: Certainly it is that that is quite opposite to the Gospel of Jesus Christ. The Lord rebuke thee this day, and let this point be as a dart in thy liver, thou art the man that livest in this generation as if thou wert born to do mischief; no men live so as if they were born to do mischief as the Professors of the Gospel that live loosly in their Conversations. If I should give a mark of a man that were born on purpose to do mischief, it's that man that lives in these times and walks loosly. What, dost thou convince wicked men, and stop the mouthes of wicked men? Oh no, thou hardenest them, and openest their mouthes, nay, all the scorns of Religion thou art charged with, and shalt be brought to an account for it; I say such as live loosly in their Conversations they shall be one day charged for all the scorn that is cast upon the profession of Religion, and for all the opposition of it, and for all the persecution of it, and for all the dishonor of it; it is because of you, you harden the hearts of wicked men, that they think they do God good service in following and persecuting such and such men so forward in Religion; for they think they are all like to you, what care they for mens talking and profession when they see your Conversation loose and wicked, therefore they be hardened by you; and the Saints they fare the

worſe for you, they are aſhamed of it, when they go in the ſtreets and meet with ſome of their acquaintance, Oh ſay they, Do you not know ſuch a one, what he did ſuch a week in his houſe, how falſe he was, and how he plaid the knave? What! one that would go in a morning to hear, and riſe early in the winter time, and take ſo much pains, and yet do ſuch and ſuch things! it caſts a mighty ſcorn upon all profeſſors of Religion, and upon the Miniſters of the Goſpel, and the waies of the Goſpel, all (I ſay) is ſcorn'd and contemn'd, and men be hardned againſt it, meerly for thy Converſation; and it may be ſome that were coming on, and began to think that the profeſſion of Religion was the way to Heaven, and for them to be more ſtrict than they were, and to enquire after the waies of God more than before, and to attend upon the Miniſtry of the Word; but ſince they heard of ſuch a miſcarriage, ſuch looſneſs in ſuch a ones Converſation, their hearts riſe againſt it, and they bleſſe themſelves from ſuch a way, God bleſſe me (ſay they) from ſuch waies! If this be the fruit of their profeſſion, and of their talking of Religion, to do thus and thus! So that thou proveſt to be a ſtumbling block that others ſtumble at and periſh by, and doſt thou think that (they ſtumbling and Periſhing at thy ſins) that thou ſhalt go ſcot-free? Canſt thou think that thou that art a means to ſend ſo many to Hell, that thou ſhalt not go thither thy ſelf? Certainly there's no men in the world that are the cauſes of ſending ſo many to Hell, as ſuch as live looſly in their Converſations, when they make profeſſion of Religion. Canſt thou have any evidence to thy ſoul that there is any work of grace in thee, and yet live looſlie? Oh! Chriſt and His Goſpel will ſcorn ſuch as thou art, ſuch wicked looſe ones, thou art a diſhonor to Jeſus Chriſt a diſhonor to the Goſpel, and I may ſay of thee that doſt ſo, as it was ſaid of *Judas*, *It had been happy if thou hadſt never been born*: eſpecially to be born in theſe times. But we ſhall meet with theſe again, when we come to the point in the particulars, how we ſhould walk as becomes the Goſpel; this is but only in the general for ſuch as are looſe in their Converſations; for certainly this muſt be granted as an everlaſting rule, That that man or woman which makes not conſcience of every thing in their Converſations,

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makes conscience of nothing, if there be anie that upon deliberation, and knowing this or that to be sin beforehand, and yet for by and base ends, will sin to get monie, or the like, and so think to gain or free themselves from some trouble, by going against their light, and that upon deliberation, let that man or woman know that they can have no evidence that they ever made conscience of anie one thing: *He that breaks one Commandement breaks all*; and there is such a bond in the Commandements, and conscience doth knit the bond so uniformlie, that where there is one bond thus broken, the truth is, all is broken: *Knowest thou not* (saith Saint *James*) *Oh vain man, what doest thou talk of faith if there be no works? thou art a vain man and thou dorst deceive thy self.* Certainlie those men that are loose in their Conversations, if God doth not humble them, and bring down their hearts, they will grow in time not onlie to lose their profession (as I said) but to be enemies to those that are stricter than themselves; that is, when men have corrupt hearts, and cannot get up to that height of strictness that others do, they fall to persecute that way which is above them.

First, They begin to envie others that live better than themselves, and after having envied them, then they will begin to have their hearts rise against them, and to hate them, and after hating to speak against them, and after speaking against them, to persecute them, and thus by degrees men that have been forward professors, now they grow as bitter persecutors as others, Oh therefore look to your Conversations.

And that should have been the exhortation, Christians be careful of your Conversations in your families, be careful there. *Psal.* 101. 1. you have an excellent Scripture of *Davids* professing his care of his Converstaton in his familie, how he would walk, *I will behave my self wisely in a perfect way: when wilt thou come unto me? I will walke within my house with a perfect heart.* Oh I beseech you look to this Scripture; I will behave my self wiselie in a perfect way; mark, I'le look that my way may be perfect, everie way right and square to the world, and when it is so, I will Labor to behave my self wiselie, I will not carrie my self foolishlie in those waies that are good: and then, *Oh when wilt thou come unto me?* Mark, it was a time

that God was absent from him, and yet when he professes that he will behave himself wiselie in a perfect way; and I wil walk in my house with a perfect heart: There are some that make profession of Religion indeed, and if you come to them before other companie, then their conversations seem to be very fair and squar; but if you do but follow them to their families, and see what they do there, Oh those that live with them in their families, after they have been abroad in companie shall see in what guiz they come home: Shal they see their conversations to be holy as becomes the Gospel of Jesus Christ? But thus it was with *David*, saith *David*, Let those that live with me in my house mark me as narrowlie as they can; *I will walk in my house with a perfect heart; what I am in the Congregation or among those that are godly, or any company; I will be in my family, that those in my family shall see my Conversation to be thus and thus.* Oh that professors of Religion would look to this, not only to live before others in the parish or the town where they live, but to walk in their familie with a perfect heart, so as all in their family may even bless them and say, Oh how doth my Master or Mistris walk! how graciously in their whol course from morning to night! observe them in all their waies and you shall not be able almost to see anie miscarriage in them: Oh that's excellent, when a man shall have a better testimony even from those in his familie than from those that are strangers; it may be they think though thou makest profession of Religion, yet all things are not answerable; but those that see it everie day can testifie all things are answerable; thus it should be with every Christian that professes the Gospel, to walk with a perfect heart in the midst of his family, & so to converse in the world. Divers Arguments I shall give you, to stir you up to look to your Conversations.

Arg. First, *It is the mercy of God that you have your Conversations among men to this day, that you have not your Conversation's among Devils & Reprobates, it might have been your portion that your Conversation might have been among Devils and Reprobates, God might have sent you down to your own place to have conversed with them.* Let this be an Argument for you to look to your Conversations.

2 *Arg.* Secondly consider this, *Wicked and carnal men* (among whom you live) *have no skill in the principles that you walk by but*

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they have skill in your lives and Conversations, they are able to pass judgment upon your lives and conversations, but not of your principles. Godly people are acted by such and such principles that are mysteries to carnal men; but when it comes to their lives they can understand them; they cannot search into their principles whether such a Doctrine be true or no, or such a thing be according to such a Scripture, whether there be a right interpretation of such a Scripture that carries them on in such a way, they take no pains to look after this, but they look to your lives, there they have skill to discern how you walk, and whether you walk to the rule or not in your lives and Conversations, and therefore let it be your great care to look to your Conversations.

3 *Arg.* A third motive is this, *There are some things that you cannot but do, that will displease wicked men, if you will act according to your Principles.* Well, but this should make thee so much the more careful of thy Conversation in all other things, that so wicked men may be convinc'd, that, if such men do some things that I do not understand, yet surelie it is for some thing that God hath made known to them more than to me, for I find this, that in all things that I do understand there they walk exactly, therfore though there be some things that they do that I cannot understand, why should I be enraged against them? As now in point of institution of Worship, which doth not depend upon the light of Nature at all, but meerly upon Scripture, and such and such interpretations of Scripture; and such principles wicked men have no skill in: Now the professors of Religion they are tyed up by institution, and by the words of Scripture thus interpreted, which they think in their conscience is the truth, they having compared all things together think this is the mind of Christ rather than the other, and so long as they think this they must follow it: Now there's many of these things that carnal men understand not, (for they take no pains to search into them) and therefore they will be angry with you for them; and indeed they will have cause to be angry with you for those things they understand not, if they see you make no conscience of those things that they understand; but if in other things that they do understand you walk circumspectly, and that it

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appear to them that in those things they understand they walk conscionably, then they wil beleeve that it was meer conscience that made you differ from them in those things which they understood not, or had no skill in; this will make them ready to stand for you, yea to speak and plead for you (no such way to get true libertie of conscience as this is) if you be careful to walk blamelesslie in all those things that they understand with whom you converse; they will be convinced in their consciences that if these men differ from us, it's conscience that makes them differ, for (say they) we find that in all those things we understand these men walk conscionablie. Certainlie a holie Conversation will make manie men (even carnal men themselves) plead for libertie of conscience (so far as things be not destructive to godlines for the Kingdom) for such men, they will say, were they all such men as these men are they might verie wel be born withal, or they differ in nothing but that conscience puts them upon, (say they) for we find them in all their waies square and just, they walk conscionablie. Therefore be careful of your Conversations, because in some things you cannot but do that which will displease wicked men.

4 *Arg.* Fourthlie, *Consider that your lives are but short, within a while you must have your Conversations either among Devils or Angels, one of the two; and how soon it may be, only God knows.* Now then I would appeal and put this to your consciences, Are your Conversations now, such as can give you comfort; Oh I hope within a while I shall have my Conversation among Angels; I desire now that the will of God may be done in earth as it is in heaven, and that my familie and life were as it were a heaven, I would fain have my Conversation in heaven now, and this gives me some good hope that my Conversation shall be with Angels within a while.

But on the other side, Will not mens consciences mis-give them, if you would make a judgment of what your Conversation shall be within a while by that they are now? are not the Conversations of many of you in your families, and when you come in some companie more like to those that are appointed to have their Conversation among Devils?

Why? what's done among Devils? there's hatred of Religi-

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on, and of God, and of his Saints, there's railing and blaſpheming, the Devils they accuſe the Brethren, and blaſpheme the Name of God; And what is your Converſation otherwiſe than theirs? Know, that your Converſation is ſuch as is an evident fore-runner, that if you continue as now you are, that within a while your Converſation will be among Devils; for that's the moſt ſutable to you.

And my Brethren conſider further, The eyes of the world, yea the eyes of God, and of Chriſt, and the Angels are upon you, to ſee how grace acts in your Converſations; the eyes of the world are upon you watching for your halting, and rejoycing at it: remember but this; that your Converſations are not onlie before men, but the eyes of God, and Chriſt, and His holy Angels, they look upon you where ever you are; when you are in your familie, there God, Chriſt, and His holie Angels ſtand looking upon you to ſee what your Converſation is with your wife, husband, children, ſervants; when you come into companie, there the Lord God and Jeſus Chriſt, and Angels ſtand looking upon you: and therfore look to your Converſations.

And beſides, The eyes of wicked men are upon you, they watch for your haulting, and they would rejoyce to ſee any thing that they might have againſt you. That place that we had before, in 1 *Pet.* 2. 12. where the Holie Ghoſt ſaith, *That whereas they ſpeak againſt you as evil doers, they may by your good works, which they ſhall behold, glorifie God in the day of viſitation.* The word is thus: that is Beholding with a narrow circumſpection; it is not onlie ſeeing, but with a narrow circumſpection: Oh! it's an excellent thing, that when wicked men bend their eyes and look narrowlie upon the Saints, and would be glad and rejoyce if they could find them haulting, yet that they are able to find nothing. As it was ſaid of Chriſt, the Phariſees ſent to watch Him, but they could find nothing amiſs in Him. And ſo though others ſhould be ſent on purpoſe to watch your lives, yet your lives ſhould be ſo exact that they might find nothing amiſſe in you.

And I conclude all with that excellent promiſe that we have to ſuch as are careful of their Converſations. In *Pſalm.* 50. 23.

Theſe

These times you all cry out of, as dangerous times: Mark, that one Scripture will help you that are careful of your Conversations, against the danger of the times wherein we live: *Whoso offereth praise, glorifieth me, and to him that ordereth his Conversation aright, will I shew the Salvation of God.* These are times that you are called upon for praises and thanksgiving for mercies, we are bound to do that: but mark, Do not put off God with a verbal praise: it's true, he that offereth praise, honoreth me; but yet together there must be an ordering of our Conversations; and to him that ordereth his Conversation aright, will I shew the Salvation of God. This is that which is required of Christians, to order their Conversations aright: Oh! it's an excellent thing to see the Conversations of Christians in due order, all guided with Spiritual wisdom and holiness. Oh that man or woman that is careful to order their Conversations aright, here is a promise to them: *That the Lord will shew them his Salvation.* Whatever times thou livest in, though never so dangerous, though God apear never so dreadful in the times wherein thou livest, yet if thou canst have but this testimonie of thy conscience, Lord, thou knowest it is the care of my soul, not only to make profession of Religion, but to order my Conversation aright, therefore Lord, save me in evil times, Lord, shew me thy salvation: thou maiest take this promise and lay it to thy heart, and comfort thy heart with it, thou maiest plead it with God in prayer, Oh make it to be a matter of thy prayer to God in these evil times, that the Lord would shew His Salvation to thee, because He hath put it into thy heart through His Grace to order thy Conversation aright.

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SERMON II.

PHIL. 1. 27.

Only let your Converſation be as becomes the Goſpel of Chriſt.

WE concluded the laſt day with an exhortation to Chriſtians. Do you hope that God hath wrought the work of Convertion? Be you careful of your Converſation. And many motives there were to ſtir up Chriſtians to be careful of their Converſations. I ſhall not look back, but proceed; only give unto you ſome few Rules that I deſire to add unto the Motives, and then we ſhall come unto the Second point.

Look to your Converſations, and eſpecially obſerve theſe Rules.

1. *Rule.* Firſt, *If you be convinced that it ought to be your care to look to your Converſation, then have a ſpecial regard to the duties of your Relations.* The work of Grace in mens Converſations doth appear much in the duties of their Relations; as children towards their parents, parents towards their children; ſervants towards their maſters, maſters towards their ſervants; husbands towards wives, wives towards husbands; the younger towards the elder, the elder towards the younger: if you ſtand in a private, or publick place, Majeſtrates, or Subjects; if you profeſs godlineſs, manifeſt in your Converſations in performing the duties of your relations: whatſoever men may talk of godlines, except it appear in their relations, except a ſervant be a diligent obedient and a faithful ſervant, all his, her or their talk of Re-

ligion is to no purpose; except a child be an obedient and loving child, a wife an obedient and loving wife, all profession of Religion is to no purpose; and so on the other side, except masters, and husbands, and parents be careful in their places to perform the duties of their relation, all their Religion will come to nothing; look to your Conversations in the duties of your relations.

2. Rule. Secondly, Look to your selves in those things that especially you are most in danger to offend in, take heed of that speciall sin that you are most inclined to, that that do not break forth in your Conversations. It may be in your Conversation you will have a care that you do not offend in such and such things that you see other men offend in, but there is some special haunt of evil, there is some other sin that your natures are most inclin'd unto, and you (it may be) give liberty to your selves in that; this spoils your Conversations, this darkens your Conversations, what soever good you do otherwise this spoils it all: If you give but liberty to your selves in that corruption that your natures are most prone unto, nay if you be not more watchful against that corruption than against any, your Conversation will have no beauty at all in it, God will have no glorie by it, you will but dishonor your profession; therefore if you would make conscience to have your Conversation to be rightly ordered, be very watchful over your selves in that special sin that your nature is most inclin'd unto; Are you one that find your self very hasty by nature? it may be you are not guiltie of other sins so much, but that will spoil the beauty of your Conversation; a man or woman that is a froward peevish and passionate Professor, there's no beauty in their Conversation: And so if you find your disposition to penuriousnes, and coveteousnes, that will darken all, and carry you into foolish lusts. (as the Scripture speaks) Oh how have men that have made profession of Religion, by one fit of base covetousnes been carried into such foolish lusts that every boy in the streets could point at them as foolish and silly ones, and crack their credits, and names, and wound their own souls, yea, and endanger their lives, and make them a by-word to all, and dishonor their profession, and get nothing by it at length! Coveteousnes carries into

into fooliſh luſts, fooliſh baſe ſordid extreams, unbeſeeming the Goſpel of Chriſt; as we ſhall hear more when we come to ſpeak of what Converſation we ſhould have as becomes the Goſpel of Chriſt; take heed of your ſpecial ſins if you would be careful of your Converſations.

3. *Rule:* A third Rule is this, *Take heed of temptations that you are liable to without, by reaſon of your calling, by reaſon of your places wherein you are, or through any providence of God that may be; theſe temptations that do moſt attend your condition, take heed of them.* Everie one ſhould conſider this; what temptation am I moſt liable to? ſome mens callings are liable to ſome temptations, other mens to others, ſome men by reaſon of their buſineſſes and occaſions in the world are liable to ſuch and ſuch temptations as others are not, and ſometimes a man is liable to ſome temptations that he is not liable to at another time; when you are at Sea you have your temptations there in forraign parts, and when you come home you have other temptations, yea manie times when a man is at home among his neighbours there he dares not take that liberty that he doth when he is gotten abroad in a journey, then he thinks he is free when no bodie knows of it, there's his temptation; and ſo you that come from Sea, when you were there you were kept ſhort of manie comforts and of much companie; now when you come home, the companie comes about you, now theres a temptation comes that was not heretofore; now if you would make conſcience of your Converſations, you ſhould look to your temptations, and conſider, what temptations am I liable to now, that I was not before, and let me be careful of them. This you pray to God, that you may not be led into *temptations, but delivered from evil*; if you would not dally with God in your prayers then be careful of your ſelves when a temptation comes to ſuch and ſuch evils: this is a vain plea for men and women to ſay, Oh the temptation was a ſtrong temptation: God expected therefore (if you have the Spirit of Chriſt and wiſdom) that you ſhould fore-ſee temptations, and eſpeciallie that you ſhould be careful when temptations come, you ſhould watch againſt all temptations: What a vain plea were it for a Soldier that keeps a Town, to ſay, Oh but they came againſt ſuch a weak part

of the Town with a great strength; That's no argument to excuse him; for if you knew that that was the weakest part, you could not but know that if the enemy knew of it he would come against that with his greatest strength, and therefore you should have man'd that part rather than any other part of the Town; so let not us say, O the temptation came stronglie upon me in such a thing: we should watch the more against that that the temptation comes strongest upon us in, for the Devil knows wherein we are the weakest. And that's the third Rule for the helping of us in our Conversations.

Fourthly observe this, *Take heed of defiling your selves with the sins of the times wherein you live.* That the Lord doth expect from everie Christian that he should look to himself in regard of the present times wherein he lives, and consider what's the special sin of the Time, Age, or of the Place; cõmonlie as there are some truths that are more eminentlie revealed in one Age than another, so there are some sins that more prevail in one Age than another, and in one Place than another, everie Countrie almost have their sins that are most predominate; you should consider (I say) what are the sins of the Times, of the Places where you live; manie they think to excuse themselves because that which they do it is but what others do, it is the common sin of the Time and Place where they live, thou shouldst be so much the more careful to avoid it, that thou maiest keep thy self undefiled in thy way; and that's a fourth Rule for the helping of us in our Conversations.

A fift Rule for the helping of our Conversations is, *To live so that your lives shall be convincing lives.* Then take heed of anie secret sin, take heed of keeping anie sin at all within thy heart, for it will break out, take heed of entertaining sin so much as in thy thoughts or affections; what's the reason that some that have been Professors of Religion a great while and seem'd to be verie glorious in their profession, and yet at length break out into some vile scandalous sin? Surelie the reason is, they have kept hid some corruption within, and they have thought it were a verie horrible thing that this corruption in my heart and thought should break out, Oh God forbid (saith he) I hope I shall never live to that time to be so left of God as to commit

commit this sin? well, thou thinkest verily that thou shalt not commit it, but if thou takest libertie to dally and play with this sin secretlie in thy thoughts, and affections, it is just with God to leave thee to thy self to shame thy self, to leave thee to the commission of that sin thou hast for a long time kept dandling in thy thoughts and affections within, although it be with resolution not to commit it; that man that shall please himself in any kind of secret sin (I say) it were just with God to lead him forth with the worker of iniquity, so as to lay his shame open and naked before all that he lives with: therefore you that are Professors of Religion be careful of secret sins, if you would never dishonor your profession in your Conversations.

A sixth Rule is this, *If you would be careful of your Conversations, do not so much look at those that are beneath you and in the lower form; as let your eye be upon those that are most eminent in their Conversations, look upon them rather as your mark and aim.* Manie Christians live, and their Conversations are very dark and no beauty at all in them; Why? Because they think they live as others do, they look upon such as are beneath them, and they think their lives are rather better than some others that have made profession, and this makes them go on in a dull and sluggish way; but now, if you would have your Conversation indeed as it ought, so as to be convincing, set before you the examples of the most eminent of those whose Conversation doth most glister, not a meer glistering shew, I do not mean them, But that glistering that comes from Diamonds and Gold and Pearls, that have the excellencie of Grace shining in their verie Faces and Conversations, set them before you, and labor to imitate them, and so this will help you in your Conversations. We have in *Heb.* 13.7. a Scripture for this, *Remember them which have the rule over you, who have spoken unto you the Word of God, whose faith follow, considering the end of their Conversations.* 'Tis supposed that they should be most eminent, *Such as have the rule over them,* that are their Guids; but mark, he speaks of those that had spoken unto them the Word of God, for he doth not speak of the Rulers in Civil States, but of the Ministers that were their Guids, for so the word is: now though there be a

work

work of *Ruling* besides *Teaching*, we find in Scripture; yet we find no Rule of anie Minister but over those that they speak the Word of God unto, what Ruling any Minister hath (I say) it is over such people as he speaks the Word of God to: If anie Minister shall come to rule over a people, that people may well ask them, *Have you spoken the Word of God to us? Do you teach us the Word of God?* Do you chalenge Rule over us and have not spoken the Word of God to us? *Remember them which have the Rule over you, who have spoken unto you the Word of God, whose Faith follow, considering the end of their Conversations.* They were it seems eminent in holiness of life, and eminent so as they continued in that way of eminencie, and the Apostle would have all Christians to look at them; it's a notable Scripture to shew that the Ministers of the Word should be eminent in their Conversations everie way, and that all those that they speak the Word of God to, should see in their Conversations the Beautie and the Excellencie of the Word of God that they speak to them; for people look at the lives of Ministers as well as at their Word, it is not enough onlie to be a good man in the Pulpit, except it be in the constant way of their Conversations.

The seventh and last Rule, you have it here in this Scripture *Heb.* 13.7. *Whose faith follow, Considering the end of ther Conversation.* That is, be not only careful of your Conversations at first, when you begin to be professors of Religion, then to be exact, but be constant to the verie end. Mark, *Considering the end of their Conversations*: he doth not mean *the end* onlie, the reward that comes upon their Conversations, that they shal have a glorious reward, but considering *the end*, as if he should say thus, look at these that have spoken the Word of God to you, they come not onlie at the verie first to you and speak great things, and seem as if they were Saints or Angels come among you, but they go on in a constant way, whatsoever discouragements they have they go on in a constant way to the verie dying day; observe not onlie what they were when they came first among you, but what they are in the end of their Conversations, and follow them; this is a notable Scripture to shew how careful Christians ought to be, not onlie to be holie in their Conversations when their hearts are first stir'd by the Ministrie of the

Word

Word as 'tis with many, many there are, that when the Word of God comes first to them, when they are first enlightened, and first converted, Oh how strict are they! Oh how careful are they! then they walk exactly, and they are afraid of the least sin, and examine everie thing by the Word, Oh how curious are they in everie thing then! and their consciences are verie tender, and are afraid that this is sin, and that the other thing is sin, and there is a mightie change in the familie, their Masters, or Parents they see them so afraid of everie thing, and careful of their verie words, on the Lords Day careful in seeking of God, and attending upon Ordinances, and in their particular calling at the first verie strict: But now, within a little time you shall find manie of these that by degrees they grow more loose, and especiallie in these times, because in these times there is a way that the Devil hath to get men to be loose in their Conversations, that hath not been known in *England*; indeed in *Germany* it was known, and there it was ordinarilie in the beginning of *Luthers* Reformation; that it is weakness in men to make conscience of dutie, to be troubled for their sin and be humbled. *Paul* and *Peter* and *David*, it was their weakness when they were troubled so much for their sin: Oh this is a most horrid and abominable wickedness that doth dishonor the Gospel of Christ, and will make it rediculous to the world (I say) such carriages of people, to think that they may take libertie to walk in a loose way because of the Gospel. But that we shall come more fully to, when we speak how our Conversations should be *becoming the Gospel of Christ*. But I speak this in this point as a preparation to that, & especiallie to young Professors that have been wrought upon by the Word within these few yeers, since there hath bin more freedom of preaching the Gospel; and I verily beleeve that divers of you in this Congregation do know many young ones and others, that have been wrought upon by the Ministrie of the Word, that for the first yeer were verie exact, and verie careful of their lives, and verie punctual in every thing, but you now see them begin to grow loose and wanton, and vain in their Conversations: Oh this is a sad and an evil thing! If you would be careful of your Conversations observe this seventh Rule; Be not onlie careful

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at the first work of God upon you when you begin to be enlightened, but in the constant course of your lives; Oh give me a professor of Religion, that was wrought upon when he was a Youth, or a young Maid, and yet continues till they be old disciples in a constant way of holiness and strictness, Oh! They are the most beautiful objects that are in the world to behold! the Sun in the firmament is not so glorious, as an ancient professor of Religion that hath continued constant in the waies of godliness from his youth, that can say as good *Obadiah* once said, 1 *King.* 18. 12. *I have feared the Lord from my youth,* and my conscience, though it tell me of many failings and weaknesses, yet my conscience excuseth me in this, that I have endeavored with a good conscience to walk with God, and without offence to man, and not given way to my self in any way of looseness since God made known Himself to me; Oh such may have an abundance entrance into the Kingdom of Heaven, and die with abundance of comfort. But thus much for this first point: That Christians ought to be careful of their Conversations.

We come now to the second, and that is the main point in the Text.

Let your Conversation be as becometh the Gospel of Christ.

2. Doct. *Every kind of Conversation of professors is not enough; it must rise to that height as must be suitable to the Gospel of Christ, meet for the Gospel that they do profess.* That's our point.

Now we shall come to the Particulars, what Conversation it is that is *meet for the Gospel of Christ.* I gave you the Heads in the opening of it: But now I shall speak to them.

First, *That Conversation that is meet and becomes the Gospel of Christ, must be a Conversation raised to a higher degree than the light of Nature will raise it.* That Conversation that is no higher than possibly may be raised by the light of Nature, certainly that's not a Conversation becoming the *Gospel of Christ*, that's beneath not fit for the Gospel of Christ. As thus,

Suppose a man in his Boat here in the Thames rows very exactly, but this is not a work suitable to shew the skill of a Navigator

vigator, of one than professes the art of Navigation, it's beneath that. Why so? To live exactly according to the light of Nature it is beneath the Conversation that becomes the Gospel of Christ: if so be that a man should make his boast that he hath great skill in the art of Navigation; And how will he shew this skill? he will go into a Boat and there he will row over the Thames, and by that you may see what a mighty Navigator he is; this would be ridiculous to any man. And so if one that professes the Gospel of Christ, would manifest that he is a good Christian, What doth he do? the life that he lives it is no other than a man by the light of Nature may be enabled to, this is even as ridiculous as the other.

1. As now for instance; The light of Nature, that will teach this: *That we are to worship God*: the Heathens have worshiped God in their way.

2. Yea, the light of Nature will teach, *That we must live justly among men*, yea, *and that we must do as we would be done to*: This the light of Nature will teach. Many of the Heathens have had that principle, to be just with men, to do as we would be done by. The light of Nature condemns grosse sins, of Drunkenness, Adulterie, Swearing &c. I could give you many instances in the Laws of Heathens, punishing those sins very severely, and some of them with death.

3. Yea the light of Nature will rise thus high, *That a man should be conscientious, should make conscience of secret sins, of sins that none in the world could know of, or are ever like to know of.* As I remember sometimes I have told you of one of the Heathens that did but owe for a pair of shoos to a Shoo-maker, and no body knew it but only the Shoo-maker himselfe; the Shoo-maker dies, no body could challenge this of him, yet his conscience would never let him be at quiet, until he ran and threw the money into the shop, and said, *Though he be dead to others, yet he is not dead to me*: whereas he had a temptation to have kept it because no body could challenge it: he knew it was not his, he knew it was either the Childrens, or Executors, and so he restored it. Many particulars might be named to shew how far we might go by the light of Nature; but now I only bring it in to this end, to shew that if we would have our Conversations

such as becomes the Gospel of Christ, we must go beyond what ever anie have done by the light of Nature: and yet Oh Lord how short do manie Professors of Religion come of this! How manie that will profess they hope to be sav'd by Christ? I suppose there is not anie one in this Congregation, or if I should go to everie ones house that belongs to the Parish, they would say they hope to be saved by Jesus Christ; and yet what worship of God is there? And what justice is there among men, to do as they would be done by? Nay, this is a Rule that will examin manie professors of Religion, and their consciences would tell them that in such and such things they would be loth to be dealt with as they deal with others: And for gross sins, manie Professors of Religion break out into them also, for all are a kind of Professors of the Gospel at large, Drunkards, and Adulterers, and Blasphemers, and yet they will come and make profession of Religion, and think it very much if they should be denied the Sacrament of the Bodie and Blood of Christ, Why, are they not Christians? and their children Christians? and yet must they not be Baptized? And yet they are beneath Heathens, Heathens will rise in Judgment against them. And for conscienciousness in secret, I appeal to everie one of your consciences, are there no sins that you live in that your consciences condemns you for? A Heathen would not do it, a Heathen would not wilfully live in a sin that his conscience tells him is a sin, manie of the Heathens came to that: And what way have you made in profession? Perhaps you have seemed to be in the School of Christ manie yeers, and others take you for a forward Professor, and yet your conscience tells you that you live in some sins that are known sins to you, but because they are secret and none knows them but your self, therefore you have continued in them, and ventured upon them hoping for Gods pardon, being perhaps but one and no great one, (I say) in this you are beneath the light of Nature, and therefore you are far from having your Conversations *such as becomes the Gospel of Jesus Christ*. This Conversation of yours is not such as becomes the light of Nature; divers Heathens would abhor such Conversations in Christians, yea, if it were among themselves, and they would hardlie converse with you; there are manie that make

Profession of Religion, that (I say) if they lived among Heathens, Heathens would not keep companie with a great part of this Kingdom, yea and of most Congregations, and therefore they should not think much though they may not be admitted into such a near communion as the *Lords supper.*

Q. You will say then, *But what is that Conversation becoming the Gospel, that is beyond the light of Nature?*

First, The light of Nature teaches to worship a God: That many of you do, you worship God: But this is that that becomes the Gospel of Christ, *To worship & honor God as a Father,* & as the *Father of our Lord Jesus Christ*; this goes beyond the *light of Nature* in that particular; not only I am convinc'd that there is a God, that He is the Creator of Heaven and Earth, and my Creator, and therefore I le worship Him; but I do not do that that becomes the Gospel of Christ, til I get my self to this, That I am able through the grace of the Gospel to worship God as a Father reconciled to me in Christ, and as the Father of our Lord Jesus Christ, and so do I come and present all my services unto God. This few of our Civil men do; yet your Civil men will make a profession of the Gospel too, and your Civil men they worship God; but it is in a meer natural way. The God of Heaven and Earth, that made them, is to be worshiped: they can say their old Catichism.

Q. Who made you?

A. *God.*

Q. Wherefore did he make you?

A. *He made me to serve Him &c.* I but doest thou (when thou comest to serve and worship the Lord) look upon God as a Father reconcil'd in Christ, and as the Father of our Lord Jesus Christ? and so doest thou tender up all thy services to God? Thou art not raised to that that becomes the Gospel of Christ, except thou doest thus worship God in this way; that's that which becomes the *Gospel of Christ*; and know that all other worship that thou tenderest up to God, meerly as God is Creator, God that made thee, and therfore thou must serve him; I say al that worship (if thou goest no further) God rejects it; indeed we are to worship God as a Creator, God would have that; I but, if He hath not that and the other too, and if He have not

both, he will not accept of one, for the first is included in the second, but the second is not included in the first. A man that worships God as a Father, and as the Father of our Lord Jesus Christ, he doth worship God as a Creator too; but a man may worship God as a Creator and not at all be acquainted with Him as a Father, and as the Father of our Lord Jesus, and therefore till the Lord in the Ministrie of the Gospel hath been pleased to shine in upon thy soul as a Father, and the Father of our Lord Jesus Christ, and thou comest to worship God thus, or at least this is the endeavour of thy soul that thou maiest worship God in this way, thou art not satisfied in worshiping God after the other way, because he made thee, and thy heart works after this, indeed I have not got this full assurance that he is my Father, but this is that my heart is unsatisfied untill I have got it, and I cannot be quiet in anie other kind of worshiping God, till I find some ability to tender up all to him as a Father, and as the Father of our Lord Jesus Christ, (I say) till thou comest to this, thou doest not in that particular worship God as becomes the Gospel of Jesus Christ.

And so in the point of Justice, thou doest give every one his own. I but this is beneath that that is required in thy dealing with men according to the Gospel of Christ. If you reade the 5. of *Mat.* there you shall find when Christ comes to preach, what he requires, he raises the point of Justice beyond doing as we would be dealt with: saith Christ there, *You have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you*; this is higher than meerly to be just, and for one man not to wrong another; you shall have manie men say, Who is able to say black is mine eye? I live and no bodie can say I wrong them; you think this is an excellent Conversation, it's true, it is good in its kind and it were good if all Professors of Religion could say they live so that no body can charge them for unjust dealings, I but this doth not rise to that height to be the Conversation as *becomes the Gospel of Christ*; you must come to this height, to love your enemies, and to bless them that curse

curse you, you must do good to them that hate you, and pray for them that despightfully use you and persecute you; Can you find this? this is somewhat like the *Gospel of Christ*, this is somewhat more than to do no wrong to others.

And to do as we would be done to, we must go higher, we must not onlie set this as a pattern, *I'le do as I would be done by*, No, *But I'le labour to do to another as God hath done to me.* This is higher; that's thus, hath God shewed Himself gracious unto me? I'le labour to do that good to others as much as I am able even as God hath done to me: You have for that those two Scriptures, *Ephes.* 4. 31, 32. *Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice, and be ye kind one towards another, tender hearted, forgiving one another.* The light of Nature now will justifie all this: But mark the conclusion, *Even as God for Christs sake hath forgiven you*: Set the example of God before you, what God hath done for you for Christs sake, and let that be the great motive; Do not only argue thus, well, I would be forgiven if I had offended, and I would not have another to bear anger and malice against me, and therefore I will not be angrie with them nor malign them; this is a low principle: but if I find that this is revealed in the Gospel, that the Lord for Christs sake hath forgiven me, and it's this that quiets my passion, when I feel my corruption rising and stirring against any that hath offended me, when I do but think of Gods mercie in forgiving me for Christs sake, this quiets me. This is somewhat like as *becomes the Gospel of Christ*, when we walk upon such principles as these are. And so you have it in *Col.* 3. 13. *Forbearing one another, and forgiving one another: If any man have a quarrel against any, even as Christ forgive you, so also do ye.* It is very unbeseeming such as profess the Gospel of Christ to be quarrelsome with their neighbours: Now you shall have some that are of very meek and quiet dispositions naturally, I love to live quiet (saw some men) thus far thou maiest come by the light of Nature not to love to quarrel: But now when any doth cause any quarrel, dost thou labor to quiet the quarrel upon this ground: Even as Christ forgave me: O I have found the Lord Christ, notwithstanding my wretchednes against Him, and all the wrong

I have

I have done Him, He hath forgiven me, and therefore seeing Christ will not take advantage against me as He might, I will not take advantage against another: Is it upon this ground? And dost thou raise thy Conversation with thy Neighbor in keeping from quarrelsomness, and contentiousness, dost thou raise it to this height, upon this ground, so to forgive as Christ hath forgiven you? I will not forgive only in this particular, or in this less offence, But *as Christ hath forgiven me.* We shall still have further occasion to mention these things, in opening the suitableness of our Conversations to the Gospel; that is, for the point of Justice, it must rise higher than that of doing as we would be done by.

And then for grosse sins, thou keepest from them, thou thankest God, thou art no Sweater, no Drunkard, no Whoremonger, such kind of notorious sins thou art not guilty of; but what art thou in respect of inward sins? what art thou in respect of secret sins? Mark that Scripture in *Matth.* 5. 20. saith Christ there, *I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the Kingdom of Heaven.* We shall likewise speak further of this, when we open that of the Law, that our Conversations must rise higher than the Conversations of those did that lived under the Law, or else it doth not become the Gospel of Christ. You shall find further in the Chap. how Christ would raise them higher than meerly not to commit adulterie, or to be openly prophane: Verse. 27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman, to lust after her, hath cōmited adultery with her already in his heart. And if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, & not that thy whol body should be cast into Hell. And then, if thy right hand offend thee, cut it off. And so in the point of Anger, in the 21. & 22. verf. Ye have heard, that it was said by them of old time. Thou shalt not kill: & whosoever shall kill, shall be in danger of the Judgment. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: & whosoever shall say unto his brother, Racha, shall be in danger of the councel: but whosoever shall

say

say, Thou fool, shal be in danger of hell fire: That is, liable to the same judgment that you think murder is. Now is your conversations *as becometh the Gospel?* Here Christ is a great Preacher of the Gospel; and shews that there is more strictness in the Gospel than there is by the light of Nature, or by the Law, or by that that they understand by the Law: This the light of Nature doth dictate, that men should not Kill, nor commit Adultrie, but now, If thy Conversation be such as becomes the Gospel, then thou must make conscience of Anger, and tremble at that, as a natural man would tremble at Murder, for that becomes the Gospel; (I say) one that is a professor of the Gospel, he should tremble at sinful anger as a natural man would tremble at murder; for observe it here, look what (they said) murder did make a man liable to; the same thing (Christ saith) Anger should make a man liable to; therefore one that would walk as becomes the Gospel, must tremble at the inward sin of Anger, as a natural man would tremble at the outward sin of Murder.

And so for Adultry, *Thou art no Whoremonger.* But one that professes the Gospel, must look at the lusting of the eye, and of the heart, as a natural man that hath but the light of Nature would look upon the cōmission of Adultrie, for Christ laies that upon the lust of the heart that they lay upon the commission of Adultrie. *This is as becometh the Gospel.*

Further, By the light of Nature a man may be consciencious. that is, make conscience of reveal sins.

2. But now you will say, Wherein should a man go beyond this as becomes the Gospel? What can any man that professes the Gospel go beyond this, of making conscience of a secret sin, that though he knew that no bodie in the world did know his sin? nay, suppose he knew certainlie that it should never be known, yet he dares not do it, how can a man go beyond that?

Ans. Yes, You must labor for the mortification of the body of sin that is within you; not onlie to make conscience to keep from the act of secret sins, but thy work must be to labor for the mortification of the bodie of sin and death that is in thee, that's that that is reveal'd by the Gospel, that no man by the light of Nature ever knew; you shall never reade among all the Phylosophers of the point of Original sin, nor of mortification of the

body

was

body of sin and death, this the light of Nature never tels. So that now, when a man comes to this height, that is, first my conscience being enlightned by the Word so that I dare not commit any secret sin for the world, though there be none but God and my conscience together, but besides that, *Oh I carry about with me a body of sin and death, a root of bitterness*, that original corruption, and this makes me cry out, *Oh wretched man, Oh wretched woman! who shall deliver me from this body of death?* and Oh that I could find this mortified in me, this is that that is the strength and endeavor of my soul, to get this bodie of sin to be mortified, I, *this is as becomes the Gospel*, so to live in your Conversations as it may appear that you are not content meerly to keep from actual sins, though in secret, but it is your great care and endeavour to mortifie this verie bodie of death that is within you; and by this a great manie of your Civil men, and meer moral men wil or at least may be convinced that their Conversations comes short of that that becomes the Gospel of Jesus Christ, for they are not acquainted with this.

Lastly, If you would have your Conversations such as becomes the Gospel of Christ, you must not only think to make conscience of secret sins, but that which you do, you must manifest that it doth proceed out of Love; not only that you do obey, but that you love the Commandement that you do obey. Now this, neither any hypocrit or meer moral man doth, if you take it universallie one Commandement as well as another.

Obj. You will say, Love is a secret thing?

Ans. But as you may know in your family the difference between your childrens obedience to you and your servants, so there may appear a difference between the obedience of one that is meerly moral, or doth it out of conscience, and the other that doth it out of love; therefore you must know that you do not rise beyond the light of Nature, except that you do love the Command as well as obey the Command, and so carrie things in your Conversations as you may make it appear that all those waies of God that you make conscience of, that you likewise have a Love unto them, and do them out of a principle of love, and thus you come beyond the light of Nature, and in some measure it is as becomes the Gospel of Christ

And

And that's the first thing how we should walk in our Conversations as *becomes the Gospel of Christ*. But now this is the lowest of all.

The second is, *That our Conversations must be such as Is beyond such as live under the Law*, for the Law of God goes higher than the light of Nature, for there's more reveal'd there than in the light of Nature. It's true, that that you call the moral Law, the light of Nature, if it be cleer it is sutable to it, to the most part of it, only there is some part that is positive, but most part is but sutable to the principles of Nature if they were cleer and pure; but now because, since the fall of Man, the light of Nature is darkned, and the principles of Nature are much corrupted, therefore God hath given His Law, that is as it were a glass of His Will, that is, the cleer glass of what was written in the heart of man in Innocencie, that's the Law: Only there is that of the limitation of the seventh Day particularly from the Creation that hath somewhat positive in it, but take all the other and (I say) it is nothing but as a glass of what was written in the heart of man in the time of Innocency: There was written in mans heart to keep some solemn time for the worship of God, only the specification was by revelation, but the substance of all those ten Commandements (I say) is the glass of what was written in the heart of man in Innocency: And because God saw that this writing was so much blotted out, almost all obliterated, therefore God wrote it in Tables of stone, whereas it was written in the Table of mans heart at first; But now when He comes to bring men to the Gospel there He writes over that Law again in the Tables of their hearts: At first it was written in the heart of *Adam*, but he falling, doth blot it out in a great measure, then God writes it over fair again, but how? He writes it over in a fair Copie, but it is in Tables of stone: but when God receives any soul in the Gospel He writes it over again in the Tables of their hearts; Now this gives you a little hint of the difference between the Law and the Gospel, between the Conversations of men that were meerly Legal, and the Converstaton that is Evangelical: but the opening of it to shew the difference between the Law and the Gospel in reference to this, and to shew how low the Conversation was that

was meerly Legal, and how high raised the Conversation of a Christian ought to be if he would make it Evangelical, such as becomes the Gospel of Christ, would ask more time, and therfore we must defer that to the next day.

SERMON III.

March 15 1645.

PHIL. 1. 27.

Only let your Conversation be as becomes the Gospel of Christ.

A *Conversation becoming the Gospel of Christ, it must be beyond what the Law can inable one to attain to,* or else it doth not become the Gospel.

I have shewed you already what the Gospel of Christ is. But now we are upon the point of Conversation, That it must be higher than can be by the Law, those that live under the Gospel must live in a higher way of holiness than those that lived under the Law. Now for this, we are to consider of the Law under these two considerations.

First, *As it is a Covenant of works for life, so it was made at first to Adam*: It was a Covenant of works for eternal life to *Adam* and so to man-kind in him.

Secondly, *We are to consider the Law as in the Ministration of it by Moses*: Take it either of these two waies. Those that live under the Gospel, and profess the Gospel, must live in a more holy Conversation, or aim, or endeavour at least after a more holy Conversation than that Conversation could be that was under the Law: As now, I say thus, the Law as the Covenant of life to *Adam*, But what was his Conversation? First,

First, *It was obedience to God meerly as Creator*, no further; *Adam* in innocency he lookt upon God as Creator of all things, as the First-being of all, and so *Adam* tendered up his service to God meerly as the Creator and First-being. That was his obedience.

Secondly, *The Law to* Adam *had promise only of naturall things, of a natural life to be continued*: We do not reade of Gods promising *Adam* to live in Heaven if he had obeyed; but, *Do this and live*; that was the Tenour of the Covenant with him: that is, he should have continued in Paradise and so have lived a natural life, but yet continued eternally, God would have upheld that natural life of his, that's all we reade of that ever God promised to *Adam* if he had stood by vertue of that Covenant of the Law: That's the second thing considerable in him: so that his obedience was tendred up to God to that end, that he might obtain the continuance of a natural life here in this world, only in order unto that, for we find no more revealed. The first man *Adam* he was *Natural*, the second *Spiritual*, the first of the *Earth earthly*, the second, *the Lord from Heaven*. The Apostle 1. *Cor.* 15. speaks of *Adam* in innocency as the common head of all man-kind, he was of the *Earth earthly*, and in way of distinction the second *Adam* was the *Lord from Heaven*; He brings all heavenly glory. Though *Adam* had stood, yet we never reade of any heavenly glory that ever he or his posterity should have had; but the second *Adam* he is the Lord from Heaven that brings Heavenly glory with him. That's the second thing considerable in the Law as a Covenant with *Adam*.

The third thing in the Law as a Covenant with *Adam* was this, *That* Adam *under the Law he must have wrought by his own strength that he had received*. God at first gave man strength for obedience, and he puts his stock into his own hand, and so he must have wrought and continued by the power of the strength that God did at first give him, he had not that fountain to go to for that continual supply of strength as we have, which you shall see presently.

Fourthly, *Adam, he was in such a condition, as he was in hazard of his miscarrying for his eternal estate*; He was indeed in a way of obedience to the Law that God gave him, but still so

as he was in hazard of eternal miscarrying; this was the condition of *Adam* under the Law.

Obj. You will say, *He was holy, and had no sin.*

Ans. But considering his condition under the Law; That it was Obedience to God as a Creator, he did work for natural good; and he wrought by the strength he had received, and he was in hazard of miscarrying eternally. Now compare his condition with the condition of the Saints in the time of the Gospel, and you will find the condition of the Saints having the fruit of the Gospel, to be in a great deal better condition, even now; not only shall be in Heaven, but are in a better condition now than *Adam* was in paradise

1. Adam *he obeyed God, and tendered up his service to God as a Creator.* But now the people of God under the Gospel, those that are brought home to God by the Gospel, they look upon God under another relation, not meerly as Creator, but all their services that they tender up to God it is as unto the Father of our Lord Jesus Christ, and their Father in Him; *I go to my Father, and I go to your Father* (saith Christ) *John*, 20. 17. It's true, still we look upon God as the First-being of all things, as Creator; but we look upon Him in a higher relation than meerly our Creator, we look upon Him as the Father of Jesus Christ, and so in Jesus Christ as our Father, and so we tender up obidience to Him in that way, and surely such obedience tendered up to God as under such a relation, should be a higher kind of obedience, a higher kind of holiness than was in *Adam.*

Although it is true, in respect of our condition here, we are not so free from corruption as *Adam* was in Innocencie, yet the obedience that we tender up to God, though it be not so free (I say) from mixture, yet it is of a higher nature than *Adams* was; it is to God as the Father of our Lord Jesus Christ.

2. *We have better promises than ever* Adam *had, We have promises of Heavenly Glory that he had not:* God doth not say, *Do and live* to us only, live here in the world in a natural life, and I will free you from outward troubles, and from the death of the body: But we know that the Gospel brings immortallity and glory to light, it tels us of the glory of Heaven, and of the Mansions that Jesus Christ Is gone before to prepare, of the

glorious

glorious Communion that the Saints shall have with God in the highest heavens, which is another manner of motive to obedience than ever *Adam* had: And therefore our obedience to God should be raised in a higher way than ever his was.

3. *The strength that we have, it's not put into our own hands to keep and so to improve, and there's all.* But Jesus Christ the Second Person in Trinity, He is fil'd with all fulness that we might receive grace for grace continually from the fulness of Jesus Christ that hath all the treasures of wisdom in Him, In Him it pleased the Father that all fulness should dwell; now the Saints by faith have as it were a pipe laid into that Cistern that hath all fulness, from whence continually by the work of Faith they draw strength and nourishment, new supply from Him, they have not somewhat given to them and so are set to trade for themselves and improve what is given them, but they suck new vertue from Jesus Christ as from a Head. *Adam* he was the head of the first Covenant himself, but now tis Jesus Christ that is the Head of the Second, and all Beleevers draw spirits from Jesus Christ, and strength from him as from the Head, they have a Head that *Adam* had not to draw strength from, and therefore they are to manifest the strength of Jesus Christ in all their waies, that fulness that there is in Jesus Christ they are to make that appear to the world in their lives and Conversations: And therefore that text *Col.* 1 10. 11. is very remarkable, *That ye might walk worthy of the Lord unto all pleasing; being fruitful in every good work, and increasing in the knowledg of God:* mark in the 11. verse, *strengthened with all might, according to his glorious power*; This is worthy of the Lord, because that now we come to receive of his fulness, of the fulness of Jesus Christ, and to have a continual supply from him; Though 'tis true, so God hath ordered it that so long as we live we shall have some mixtures of corruption here, but yet he hath provided a help for us, a fulness in his Son, that from Him we should draw of His fulness, and so come to be strengthened with all might.

4. *We now serve the Lord and obey Him in our lives as those that are delivered from the hazard of eternal miscarrying.* *Adam* obeyed, but yet he might know when he was obeying; I now obey, but

but I am in danger to miscarry eternally, every hour to undo my self and posterity for ever. But now certainly this very thought, and the understanding of this, it could not stand with that full freedom of spirit that the Saints may have now under the Gospel, the Saints under the Gospel come in a way of obedience to God, and upon this ground they have their feet (as it were) upon sure ground: Well, as for my eternal estate the hazard of miscarrying there, it is over, I blesse God, that is over, for that now my obedience it is not that I might work out, and earn salvation; but my obedience to God now is (being set safe upon the shore) that I might live to the praise of the grace of God that hath delivered me from all danger of miscarrying, and hath set me with Jesus Christ in heavenly places, I am now already set in heavenly places with Jesus Christ, and as sure of Heaven (for so a Believer may come to be) as if so be that I were there already, and so I am now to begin the life of Heaven, to be blessing and magnifying God, not in word only, but in my life, therefore am I to hold forth the glory of God in my life and Conversation, that I might blesse and magnifie the Name of God, that hath delivered me from darkness, and hath translated me into the Kingdom of his dear Son, and upon these terms do I serve God now; I do not serve God as one that is in hazard for ever to miscarry, and out of a base and slavish fear lest I should miscarry. I do endeavor to work out my salvation; but it is as one that is redeemed and delivered from eternal misery, yea, I now begin to joyn with the Saints and Angels that are in Heaven, that are there magnifying God, and shal be to all eternity praising of Him for His free grace towards them; surely this Conversation should be in a higher degree of holiness than the Conversation of *Adam* could be even in Paradise: Yet still remembring this, we cannot in this life attain to such a Conversation as to be without mixture of evil, but we should be more spiritual and heavenly in our waies, we have more cause to be so than *Adam* had in his innocency, and we do not walk answerable to the Gospel except our hearts do rise in a more spiritual and heavenly way than his heart could rise when it came new out of the hand of his Creator. That's the first consideration of the Law as it was a Covenant of life to him and all

man-kind

man-kind in him. Oh that as we go along we would but consider what cause we have of humiliation then; Oh how far are our Conversations short of that that becomes the Gospel if it should not rise to so high a pitch as this is that hath been mentioned.

Secondly, *Consider we the Law as in the administration of it by* Moses, *and so to the people of the Jews:* The administration of the Law to them it was under another notion, it was to bring them to Christ, and that they might come to see their inability of keeping of that Covenant, and come to understand Christ so much the more, and to be driven unto Christ by having the Law presented to them, God did never intend by giving of the Law to the people of the Jews that it should be a Covenant of eternal life to them; indeed there was this in the administration of it somewhat different from us, some special Covenant about their living in *Canaan*, and about mercies in that promised Land, beyond that that we have in the Law, as we find in the new Testament, they (I say) had this annexed to it. The Law that was first given unto *Adam* and written in his heart, afterwards even obliterated, then it was transcribed by the same hand in tables of stone and given unto them chiefly to shew them their misery, and their need of Christ; to be a preparation for Christs coming into the world; and with this one addition beyond what we have in the new Testament, that there was a temporal Covenant annexed unto it, that concern'd their living prosperously in the Land of *Canaan*, (& so far we are delivered even from the Law as it was given by *Moses*, that is, from the connexion of the Covenant that was added unto the delivering of the Law) concerning their happy and comfortable condition in the Land of *Canaan* upon the keeping of their Law; but now (how ever it was) certainly that Conversation that *becomes the Gospel* should be beyond what could be even from godly men in the time of the Law.

As first, *The Law to them it was given under low Promises*, their promises were but very low that were under the Law: It's true, they had somewhat of the Gospel that we have, but extream darkly, and very little that they knew of it, but the chief Ministration of God towards them was then in a legal way

way, and that had but low promises, as their living in *Canaan*; you shall find generally all the promises that are annexed to the Law even by *Moses*, it is but, *that they shall prolong their daies in the Land the Lord their God shall give them, That they should be blest in their basket and store*: their Promises were under Heaven-Promises, Promises of this life only; and therefore it could raise them but to a very low degree of holiness.

Secondly, Their Ordinances were but poor and mean, and beggerly in comparison of ours; for so the Gospel cals them, *Col.* 2. *They were but beggerly rudiments, which stood only in meats and drinks, and divers washings, and carnal Ordinances imposed on them untill the time of reformation. Heb.* 9. 10. *They had an earthly Tabernacle, a worldly Sanctuary, Heb*, 9. 1. *&c.*

Thirdly, The burden of them under the Law was very great, they were under a heavy yoke & burden that did bow them down: A man that is under a heavy burden it makes him stoop & bend in the back, he cannot stand so upright nor fast as others that have no such weight upon them.

Fourthly, The administration of the Law was with Thunder and Lightning very terrible, It made even *Moses* quake and tremble, (as the Author to the *Hebrews* speaks.)

Fiftly, Their spirits were very servile under the Law, they were subject to bondage even all their daies; God so ordered things as to carry on his people even in a very servile way, they were but mean servants then, hewers of wood and drawers of water.

But now under the Gospel, Frist, our Promises are far better, and our Covenant better, in *Heb.* 8. 6. there the Apostle compares their Condition and ours, *Who serve* (saith he) *unto the example and shadow of heavenly things*, There was but *the shadow of heavenly things*; the Gospel hath the Heavenly things themselves, and they are but the *shadow*, for so you have it in *Heb.* 10. 1. *For the Law having a shadow of good things to come, and not the very image of the things*: They had but a *shadow* of good things to come, and not the very image it self. As *Moses* was admonish'd of God, when he was about to make the Tabernacle, *For see* (saith he) *that thou make all things according to the pattern shewed to thee in the Mount*. And then in *Heb.* 8. 6.

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But now hath he obtained a more excellent Ministry, [that's Christ] By how much also he is the Mediator of a better Covenant, which was established upon better promises: A better Covenant, and stablished upon better promises, or a better Testament: Their promises I say were but low and mean; and our promises are high and precious, and we have a better Covenant, a Covenant not of living in the Land of *Canaan*, but of *Heaven*, of which that Canaan was but a Type, and therefore our Conversations should rise higher in holiness according as our Covenant and Promises are better than theirs.

Secondly, Our worship is more spiritual than their worship was: As that known place in *Joh.* 4. 23. where Christ saith to the woman of *Samaria*, *You serve God in this place: But the time shall come that they shall serve him every where, for God is a spirit, and will be worshiped in spirit and in truth.* There is more spiritual worship in the time of the Gospel than was in the time of the Law: The Lord carried them on in a carnal and a sensitive way: and indeed this hath been a great design of Antichrist to bring men to a carnal way of worship, To carnal Ordinances, for so they are called in Scripture, the Commandements of God by *Moses*, are called carnal, *Heb.* 9. 10. For their worship was in comparison of the worship in the Gospel but carnal; (I say) it hath bin the design of Antichrist to darken the glory of Jesus Christ in the Gospel, by bringing the Church to a carnal way of worship, and to take away spiritual, and therefore they are altogether about carnal Institutions, whereas Jesus Christ hath instituted but only two Sacraments, wherein there are outward carnal things, wherein we worship God through the Creature, otherwise His worship is altogether spiritual; but now Antichrist he would bring in altogether carnal things, he would ad a hundred inventions of his own, as building sumptuous Temples, railing in of the Communion Tables, and then turning them into Altars; with such kind of apish gestures, foolish garments, and Heathenish musick, all which was *carnal worship*, the devices of men to please children and fools with: exceedingly much against the very life and soul of Godliness, and the only rule of worship in the Word of God. Besides this ridiculous and carnal way of worship, made the worshipers two-fold

more the children of Satan than they were before. But now the more spiritual any worship of God is, the more spiritual it makes the heart, the lesse we stick to the creature while we are worshiping of God, the more communion we come to have with Christ, and so it doth raise holinesse to a more higher pitch.

Thirdly, *Under the Gospel our yoke is more easie*: You know what Christ saith, (in a Scripture that I have opened to you at large) *Come, take my yoke upon you, for my yoke is easie, and my burden is light.* You are delivered from that heavy burden that they were under, and therefore you should run the waies of Gods Commandements, and follow after holinesse more readily and freely than they could do.

Fourthly, *We have access with boldnesse to the Throne of grace*, (as the Scripture speaks) God doth not reveal himself in that terrible way to his Saints now, as in the time of the Law, but would have them come with boldnesse, *and have liberty of speech*, for that's the word, as in the second of the *Ephesians*, of the boldnesse that we have to come into the presence of God, *Through him we have access by one spirit unto the Father.* [*Access*] the word signifies a coming with freedom (as it were) being led by the hand of God. In *Ephes.* 3. 21. *In whom we have boldnesse and access* (saith the text there) *with confidence by the faith of Him.* Three words here are together: We have *boldnesse*, and *access*, with *confidence* by the faith of Him. The word that is here translated [*Boldnesse*] it is, *liberty of speech*; we may come and speak our minds and unbosome our speech freely to God without any such terror; and we may come to God without desiring. *Moses* must go into Gods presence for them as he did, Oh they durst not go themselves, but *Moses* must go and speak with God. We may come into the presence of God and speak our hearts freely with a holy boldnesse in the Name of Christ.

Fifthly, We have the spirit of adoption more than they, Rom. 8. We have not received the spirit of bondage to fear again, but the spirit of adoption whereby we cry, Abba, Father. There was a spirit of bondage under which even the people of God were in former times, and now the spirit of adoption is more spread abroad and communicated in the world to the Churches than it was before

fore, and therefore the Lord expects a Conversation suitable to the spirit of adoption. As now, take one that is a child and hath a servile spirit and is afraid to come into the presence of his father, it may be he will do some works in obedience to his father, but in a heavy & dull way, but afterwards when his father is fully reconcil'd to him, & comes & speaks kindly to him & there comes a spirit of adoption upon the Child, Oh then he goes lively on in duty to his father, then he rejoyces in the presence of his father, & to do any thing that may please his father; when he is acted by a spirit of adoption, theres more service done according to the mind and wil of Christ than there was before.

So (my Brethren) we should exceed all under the Law with a more fillial obedience, than ever there was in that time, or else our Conversation it is not such as becomes the Gospel: Therefore when you open the old Testament and reade of those excellent gracious spirits that were there, especially in the *Psalms*, what holy breathings and pantings after God there are, and in the Prophets, what exemplary holiness then liv'd and shined in the world: Be ashamed of your selves if you do not rise to as high a degree as they, and higher too.

Obj. Why you will say, But they were eminent men, they were the Prophets of God and so were extraordinary; and can ordinary Christians rise as high as they did, and be such burning and shining lamps as they were?

Ans. I'le give you one Scripture about that, in *Zach.* 12. 8. it is a cleer Prophesie of the times of the Gospel, *In that day shall the Lord defend the Inhabitants of Jerusalem, and he that is feeble among them at that day shall be as* David; *and the house of* David *shall be as God, as the Angel of the Lord before them.* Mark, *he that is feeble among them shall be as* David, who was a man according to Gods own heart. Oh reade *Davids Psalms*, particularly the 119. *Psalm*, and see the holy breathings of *David*, and observe that there is a Prophesie, *that those that are feeble shall be as* David, and those that are as *David*, that is, the eminent Christians, the Lords Champions, and *the house of* David *shall be as God, as the Angels of the Lord.* Christians in the time of the Gospel that are eminent should live as Angels, Angelical lives, and the weakest of all should be as *David*: Indeed considering what we

have revealed in the Gospel we should be ashamed that our hearts and lives should come short in spiritualness, and heavenliness of any that lived in the times of the Law: see in the 119. *Psalm*, how you find *Davids* heart taken and ravished with the Word of God, Oh how sweet was the Law of God to him, sweeter than the honey and the honey comb. He doth not mean there the Law in opposition to the Gospel, but the whol Word of God; Now you should consider this, what part of Gods Word had *David* there, he had not many of the Prophesies, he had but the Books of *Moses* and some other Books; the Book of *Job* was then, and some of the *Chronicles*, some part of the *Kings*, and the Book of *Judges*; but most part of the *Kings* he could not have, for he was the second King: therefore what little part of the Word of God was written at that time; and yet how sweet was the Word to him, *as sweet as the honey and the honey comb*, and how he did delight in it above Gold and Silver. And then for the Ordinances of God, O how was he taken with them though in comparison of ours they were but carnal: In the 84. *Psalm*, he did envy the very birds that were in the Temple of God *How amiable are thy Courts O Lord* (saith he;) now do but compare those Scriptures he had with these that we have, The five Books of *Moses*, and *Joshua*, and *Judges*, and *Job* which were the chief Scriptures then extant, and do but compare them with the History of the Gospel, in particular the Sermons of Christ, from the fifth Chapter of *Matthew* to the eighth; So those remarkable places from the fourteenth to the eighteenth of John, and so on; O what heavenly things are there let down amongst us! What *Heavenly truths* we have, study and reade over *Pauls Epistles* (which are several holy Letters sent from Christ to His Saints here on earth,) Oh what spiritual transcendant truths! What great mysteries and depths of God are opened and revealed there beyond what there is in *Genesis* or *Exodus*, or *Levitieus*, or *Numbers*, *&c.* And yet the Word of God was dearer to him than all the world, and he profest he did meditate in it day and night. Now we have that word in two Testaments, that doth reveal abundance more of God in Christ than ever he had, and therefore our Conversations should rise higher in holiness than the Conversations of those that were under the Law; we should

ſhould endeavor to be more exemplary in holy walking than they were. And thus much for the ſecond head.

Now for the third, which is the chief of all, If you would have your Converſations to be ſuch as becomes the Goſpel, it muſt be ſuitable to what the Goſpel holds forth unto you. Now this is a great point, and it will ſerve for two ends.

Firſt, To hold forth unto you the principal things in the Goſpel.

Secondly, To ſhew you how you ſhould ſute your Converſation to thoſe things that are in the Goſpel. And we ſhall abide upon this head ſomewhat long.

The firſt and principal thing in the Goſpel, It is the holding forth unto us the infinite love of God to man-kind; this is the very end of the Goſpel that God might declare what an infinite love he hath unto the children of men, yea unto men rather than unto Angels; you know that Scripture in *John*, 3. 16. So God loved the world that he gave his only begotten Son, that whoſoever beleeveth in him ſhould not periſh but have everlaſting life. And indeed that one verſe hath more of God in it than all Creatures in Heaven & Earth; the whol frame of Heaven & Earth hath not ſo much of God in them as that one verſe hath; *So God loved the world* that he ſent forth his only begotten Son that whoſoever beleeveth in him ſhould not periſh but have everlaſting life: It is as if God ſhould ſay when he comes to reveal the Goſpel, I will have a way wherein it ſhall appear to men and Angels for ever what the greatneſs of my love is unto thoſe poor creatures, unto the children of man: And to that end I ſend my Son the ſecond Perſon in Trinity to take their natures upon him, to come to be their Mediator; there will I manifeſt what my love is; that ſhall be the great fruit of love. It is the ſimilitude of a learned Divine (ſaith he) the love of God in all other things in compariſon of the love of God in Chriſt reveal'd in the Goſpel, it is a little ſpark of fire in compariſon of the heat in a furnace; when a furnace is heated red hot, it may be a few ſparks of fire fly out, but what is one of thoſe ſparks of fire that fly out in compariſon of all the heat that there is in the furnace, ſo (ſaith he) all the fruits of the love of God to man-kind in all

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the works that ever God did do, are but as that one spark only; excepting this of Christ; and the love of God unto mankind in Christ is as it were the heat of the furnace, there's burning love indeed, *the love of God in Christ*, this is the great scope of the Gospel, the great aim of God, the great design that God had in the Gospel to make known the infiniteness of His love unto the children of men: Now then if so be that God in the Gospel doth reveal what there was in His heart from all eternity to man-kind (for so it is) that's the scope of the Gospel; there was in the heart of God infinite love burning toward man-kind, God from eternity saw man-kind before him, and there was that strong inclination of his heart towards them in love, as did even burn in his heart: Now in time God reveals this in the Gospel, in the Doctrine thereof He doth open His heart to the children of men: when ever the Gospel comes to be preached in any place, God doth look upon that place and hath these kind of workings in Himself, *Well*, that love of Mine that I have had burning in my Bosom from all eternity towards these poor creatures, now it shall be opened, now it shal be revealed; just as it was with *Joseph* that had his heart so warm in love unto his Brethren, that though he kept it in a while he could not keep it in long, but at length it breaks out as fire, his bowels yernend towards his Brethren, and he weeps tears of love over their necks: So in the Gospel of Christ, look upon God towards poor creatures, as *Joseph* towards his Brethren, and God as it were keeping in his heart towards them for a long time; but now when the Gospel comes among them God opens his very heart to them, now therefore there must be a Conversation that *becomes the Gospel*, as becomes this *great thing* in the Gospel, that is the chief thing indeed that the Gospel holds forth in every line of it, and discovers his eternal love towards them in particular, in the Son of his love, Christ Jesus, in whom he is well pleased.

Quest. You will say, What is it that becomes this thing in the Gospel?

Ans. *Surely love*, answerable love, that we should return love for love, he that dwels of God dwels in love, God Himself is love; Reade but the first Epistle of that beloved Disciple

John

John, what abundance of love is there made known of God? every letter thereof is a character of love; and what commendations of love in heavenly expressions? But you reade no such thing in the Scripture before the Gospel was revealed in that cleerness as it was then; now nothing but Love, love, and how it called for love? Then there must be this conversation, *Love to God, as God to us.* And that must be real as Gods love in Christ was.

Quest. *How did God manifest his love?*

Answ. A Conversation becoming the Gospel, must be a manifestation of our love in some proportionable way: *So God loved the world, as he gave His only Son*: that is as if he should have said thus, God so loved the world, *so dearly*, as that which was the dearest thing unto God he gave for a testimonie of his love to man-kind. The dearest thing, What's that? His Son. If God should have said, That I might testifie my love to man-kind, as I have made one world for them, I will make ten thousand more, yea I will make so many worlds as every one of the children of men shall have a world to possess, you would think this were very much: Oh this were nothing in comparison of that expression, *So God loved the world, as He gave His Son*: the Son of God is infinitly dearer to God than ten thousand thousand millions of worlds are. Now, a conversation that becomes the revelation of such love, must needs be this, Whatsoever then is dearest to our souls let that be given up to God. As it was a testimony of the love of *Abraham* to God, *Hereby I know thou lovest me.* Why? Because he gave up his *Isaac* to God, he would not spare his only Son whom he loved: so God shewed his love to us: we may say, Lord, hereby we know thou lovest us, that thou hast given thine *Isaac*, thine only Son for us, and hereby Lord shal men and Angels know that we love thee, that whatsoever is dear to our souls thou shalt have it, we will offer it up to thee in way of sacrifice: this is a conversation that *becomes the Gospel.* So that when God cals for any thing, never think it much, Oh this is hard and costly and dear to me, and how shall I part with this? Is this becoming the Gospel, to stand with God for any thing, for thy love must be somewhat suteable to Gods; His love was such as he gave the dearest to thee,

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and thy love therefore (if it runs paralel with his) must give the dearest to him.

And then if we be acted by love (for that's the conversation that becomes the Gospel to be acted in all that we do with love to God) to be in a flame of love continually, as the *Salamander* (they say) doth alwaies live in the fire; so should we do in the fire of love, not in the fire of contention: But now, Love hath no need of any argument to do any thing but only this, this thing will be pleasing unto him that I do tender it unto, it will please my Father; that's argument enough for Love, that if I do such a thing it will please my beloved; therefore never stand arguing thus, Such a thing is a duty, but is it necessity? *Must* I do it? Cannot a man be saved unless he do it? Be all damn'd that do not this? These are arguments from base sordid spirits: but here's enough for love, here's a thing would please God; if we did thus, we should please God better than in not doing it: Therefore that place that you had before, in the first of the *Colossians, Walk worthy of the Lord to all pleasing*, let the heart presently spring upon this, There's such a thing propounded out of the Word at such a time, and I heard it would be well pleasing to God if I did this.

If we put but this upon you, you that do not set up the worship of God in your families, Do not you think that it would please God better to set up his Worship in your families that nor? Is there no Conversation that your consciences tell you would please God better, than that Conversation which you live in? Would it not be more pleasing to God (ask but your conscience now?) if your hearts were acted by love you would presently fall upon that which your consciences tell you would be more pleasing to God.

And then *Love*: This is a maxim of Love, Love never knows when it hath done enough, it knows no such thing as too much, for men to say, What need we be so strict as to walk circumspectly? what need we do so much? why must we be so holy? This is a base kind of reasoning: Is this as becomes the Gospel? If thou were acted by Love then thou wouldst never think that thou hadest done enough for God, Oh thou wouldst rather think, had I ten thousand thousand times more strength

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than I have, Lord thou art worthy of it all, whatsoever I have; whatsoever I am, whatsoever I can do, thou art worthy of it all, never stand arguing thus, what need so much; is the thing a good thing? love never knows any such thing as too much.

We know love, *It cannot bear with dishonor done unto those that we do love*, if any wrong any one that we love, if our hearts be inflam'd with love we know not how to bear it; such strike us in the apple of our eye; Oh that's a Conversation that becomes the Gospel, that when we see the Name of God dishonored, our hearts rise more against any thing that is done against God, than it doth against any thing that is done against our selves, we are inflam'd for God when we see any thing done that is a dishonor to the Name of God.

And love we know it will make us mourn and melt for any offence to those that are beloved of us: So that's a Conversation that becomes the Gospel, when we manifest melting hearts, and mourning spirits.

Love makes us delight in the presence of those that we do love; so that's a Conversation that becomes the Gospel, when we manifest that there is nothing in the world that we delight in more than to be in the presence of our Beloved; Oh to be alwaies with God in the arms of Christ, it is our Heaven on Earth.

And then a Conversation that becomes this Gospel, *It is to be of a loving disposition towards those that have any reference unto God.* Reade over the *Epistles* where so much of the Gospel is revealed, for indeed there's the chief of the Gospel, though we call those four Evangelists the Gospel, because they are the story of Christs coming into the world, and his Actions; yet there is more of the Doctrine of the Gospel in the Epistles; for the time of the Law was not fully expired till the destruction of the Temple; which was after Christs death, and therefore though the Gospel began to shine forth, yet till after the time of the destruction of the Temple there was not so much of the Gospel; and therefore reade (I say) the Epistles, and you shall find there is no one particular duty that the Gospel so calls for from men (besides faith in Jesus Christ) as it doth love in Christians one towards another, yea love to all: if you reade the Epistles of *Paul*, divers places in the *Romans*, and in the *E-*

pheſians, and *Philippians*, and *Coloſſians*, continually ſtill they are beating upon love; and eſpecially in the Epiſtles of *John* (that was the beloved Diſciple and lay in the boſom of Chriſt) nothing ſo much as love, becauſe this indeed is the Converſation that *becomes the Goſpel*, of the main thing in the Goſpel, it is the declaring of the love of God; and therefore Chriſtians that would live as becomes the Goſpel, they muſt live ſo as acted by love: And ſo in the ſtory of the *Acts*, preſently as ſoon as you reade of any that the Goſpel did prevail withal, they had one heart and one mind, Oh how did they cleave one to another! their hearts were one. And ſo we find in the ſtories of the Primitive times, I remember *Tertullian* ſaith, that that was the way that the Heathens and perſecutors did uſe to find out who were Chriſtians, for the Chriſtians did meet at nights for fear of danger, & did as wiſely as they could to keep themſelves from their perſecutors, but they found this by experience that when they were converted to Chriſtian Religion, then there was another kind of ſpirit in them that did act them, and eſpecially a ſpirit of love one to another, there was another kind of love of Chriſtians one towards another then, than of any other ſociety of man-kind; the Heathens ſaw this, and wondred at it, and it was by this that they found out who were Chriſtians, if they ſaw any people beginning to have a ſpirit of love more than before, they would think ſurely theſe have heard of this Chriſtian Religion, and they begin to be Chriſtians; this was the glory of Chriſtian Religion in thoſe times, that there was ſuch intire love and union of hearts amongſt them. The Apoſtle *John* would have ſuch love as that Chriſtians ſhould be willing to die one for another, and they did ſo in the primitive times, Oh this were becoming the Goſpel indeed: But Oh how far, how far are we from ſuch a Converſation in ſuch times as we live in now! as if ſo be that the Goſpel were gone from us, we ſpeak of the Goſpel as if it were reveal'd more now than ever, and much concerning free grace in the Goſpel, but look upon the Converſations of men, they were never more unſutable to the Goſpel, and in this particular, in reſpect of the ſincere love in the hearts of Chriſtians: My brethren, malitious diſpoſitions are extreamly unbecoming the Goſpel,

Goſpel, hateful and malitious diſpoſitions: What doth a beaſtly, brutiſh, ſavigeneſs do, the fierceneſs of beaſts do in the breaſt of a Chriſtian? Oh it is infinitely unbeſeeming a Chriſtian to have an unloving diſpoſition, a hateful diſpoſition, to be hating one another, and to have a ſpirit of oppoſition and contradiction, and frowardneſs one againſt another, there is nothing more unbeſeeming the Goſpel of Jeſus Chriſt than this. I remember I have read even of one of the Heathen Emperors, that being convinced ſomewhat about Chriſt, and hearing much of him, ſaw two that profeſſed the name of Chriſtians to fall out bitterly one with another, which as ſoon as he perceived he cals them to him, and gives a ſtraight command that they ſhould never afterward, preſume to call Themſelves by the name of Chriſtians; No (ſaith he) you do not do according to your Maſter that you profeſs, your life is unſutable to your Maſter; even one that was but a Heathen himſelf ſpake this. Oh if we profeſs our ſelves Chriſtians let our Converſations be as becomes the Goſpel in point of love, and make that to be the argument of love, the love of God revealed in the Goſpel; there are a great many arguments of love from humane ſociety, from reaſon, that men that live together they ſhould love one another as men, and that there comes a great deal of hurt from frowardneſs and bitterneſs, and that it is againſt the rules of ſociety, and that men cannot live quietly except there be ſome way of ſodereing by love; theſe arguments are ſomewhat, and yet theſe would be among Heathens: Oh but now, thoſe that profeſs the Goſpel of Chriſt, have one argument that is infinitely beyond all arguments that can be imagined, and that is in *John*, 3. 16. (before named) *So God loved the world*, loved the world, that he gave his *only begotten*. We hear how the love of God that was in the heart of God from all eternity is brought forth and revealed in the Goſpel, Oh let this inflame our hearts with love, Oh that there might be never a Chriſtian that profeſſes the Name of Chriſt, but that it might appear in him that his heart is ſweetened with love, and that he doth live (as it were) in the very element of love, and acted by love in all that he doth, O this would beautifie your Chriſtian profeſſion more than all your talking of this and the other things;

Oh that it were come again, that this becoming Converſation of Chriſtians were come again into the world. I remember I have heard a ſpeech of Dr. *Whittacre* rebuking the Converſation of the Schloers in *Cambridg*, he had this ſpeech, Surely (ſaith he) this that we preach is not the Goſpel, or otherwiſe we are no Goſpelers, becauſe our Converſation is ſo different from the Goſpel; and ſo we may ſay of this one particular in reſpect of love, either it is but a fanſie that we hear ſo much of the love of God in Jeſus Chriſt in the Goſpel, or otherwiſe we are no Goſpelers, we are no true Profeſſors of the Goſpel: whatever profeſſion we make of the Goſpel, yet except there doth appear divine love to act us in all that we do God will not own us for Goſpelers; for certainly it is a main ſcope that God hath in the revealing the Goſpel to ſweeten the hearts of men with love, either deny the profeſſion, or walk more lovingly than thou haſt done towards thoſe that make the ſame profeſſion, yea thou ſhouldeſt walk lovingly towards thy enemies, for the Goſpel reveals much of Gods goodneſs even towards the whol world in general, ſo that there ſhould be love even towards all from the knowledg of the Goſpel; Oh that it might be ſaid of men and women, that were of rugged, harſh, and malitious diſpoſitions before, yet ſince it pleaſed God that they came to the Miniſtry of the Goſpel, and heard the Truths of the Goſpel opened to them, Oh ſince that time their hearts have been altered and changed, Oh of what ſweet diſpoſitions they are of now, the husband towards the wife, and the wife towards the husband, in a family there was nothing but harſhneſs and brawling, but now nothing but ſweetneſs and love and this from the knowledg of the love of God in Jeſus Chriſt: that love will be a Divine grace indeed that's raiſed in the hearts of men, and acted from this principle of the knowledg of the love of God in Jeſus Chriſt. This is the firſt thing, and the great thing that is held forth in the Goſpel, namely the love of God to man-kind.

I'le but name one or two things more now, and the next is this.

The infinite willingneſs of God to be at peace and to be reconcil'd unto thoſe who have offended him, yea to his enemies, what

what is the ſcope of the Goſpel? the eternal love of God to man-kind in Chriſt: That's the firſt thing. Then the ſecond thing is the infinite willingneſs that there is in God to be at peace, to be reconciled to ſuch as have offended him; this is held forth in the Goſpel, the Goſpel is the Miniſtry of reconciliation, now what Converſation ſhould be in us becoming this in the Goſpel that is held forth?

And then the infinite mercy of God in the Goſpel in delivering poor creatures out of a depth of miſery, that's a main thing in the Goſpel, and many other particulars as the infinite hatred that God hath againſt ſin, and the great price paid for ſouls that's held forth in the Goſpel too, with divers other things that might be ſpoken of. But I beſeech you conſider of the point that we are about, namely to ſhew you what the Goſpel holds forth to us; and then what Converſation becomes all theſe things, and is ſutable to them. If God would but be pleaſed to go along even with this one point that we are now upon, we hope it may lighten the Converſation of Chriſtians, and withal may commend this word of grace to thoſe that ſit in darkneſs and in the ſhadow of death; and may (if God will ſay Amen unto it) in ſome meaſure recover the diſhonor that hath been caſt upon the Goſpel of Chriſt in theſe latter times, by that looſe and uneven walking amongſt profeſſors themſelves; which hath very much darkned the glory of this marvellous great light, *Which ſhould be a lamp unto their feet, and a light unto their paths.* Oh that Jeſus Chriſt from whoſe hand and heart this Goſpel came would now preach it home to every heart of us, that the truths thereof, may be turned into grace, ſpirit and life in the midſt of us, ſo that our lives and Converſations may be a daily practical ſermon of holineſs, in particular, *That we love one another as becomes the Goſpel.*

SER-

SERMON IV.

PHIL. 1. 27.

Only let your Conversation be as becomes the Gospel of Christ.

WE closed with this the last day, that we should *love one another*. This holds forth unto us, not only the love of God the Father, but the infinit love of Jesus Christ the second Person in Trinity, and this cals for love one to another; And I'le hint unto you one or two Scriptures more about this: there is union of Christian hearts in one bond of love: No duty more inculcated in the new Testament (next unto Faith, that great engin of the Covenant of grace) than *Love*, and love one unto another; and upon the consideration of the infinit love of God, and of Jesus Christ unto us.

Ephes. 3. 19. compared with *Ephesians*, 4.1. *And to know the love of Christ, which passeth knowledge; that ye might be filled with all fulness of God.* Then in the beginning of the 4. Chapter, *I therefore* (here's an inference with the use of it) *the prisoner of the Lord, beseech you, That you walk worthy of the vocation wherewith ye are called.* You are called to Christ, to the Gospel, and there your have the love of Christ made known. How shall they walk worthy of this vocation; *with all lowlinos, and meekness, with long-suffering, forbearing one another in love. Endeavouring to keep the unity of the Spirit in the bond of peace.* He paryed before, that they might know the love of Christ: therefore upon that he doth exhort them, and builds his exhortation, or rather his beseeching

ching that they would with all lowlineſs, meekneſs, and long-ſuffering, forbear one another in love; for you are called to the profeſſion of the Goſpel, and there you have the love of the Father, and of Chriſt ſet forth unto you: now would you walk worthy of this calling? then let there be much meekneſs, and forbearing one another in love; In *Epheſ* 5.2. *And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour:* Walk in love as Chriſt hath loved us, that is, ſutable; as if the Apoſtle ſhould ſay, would you walk ſutable to the Goſpel of Chriſt that you profeſs? *Walk in love then as Chriſt hath loved us,* this is a principal thing. In the Goſpel you come to know the love of Chriſt otherwiſe than other men do know it, therefore walk in love, *Walk in love as Chriſt hath loved us,* make the love of Chriſt to be a pattern for your love; there is nothing (as I told you) that is more unbeſeeming the Goſpel of Chriſt, than a hateful, malitious, rugged, dog-ſtar diſpoſition, than for Chriſtians to be tearing one another, & falling out one with another, as thoſe beaſts at *Epheſus* that *Paul* complains of; Oh this is infinitely unbeſeeming the Goſpel of Chriſt: Do you know what the love of God means in Jeſus Chriſt? are you ſenſible of the love of Chriſt? Oh this love ſhould ſweeten your hearts that there ſhould be no more bitterneſs in you, but you ſhould live in this Element of love. Saith an Ancient, what doth beaſtly fierceneſs and cruelty, and ſavigeneſs do in the breaſt of a Chriſtian? it is unbeſeeming the name of a Chriſtian, Therefore let your Converſation be as becometh the Goſpel of Chriſt, that holds forth love; Oh let there be much love in you, be you acted by love in all your waies, ſo that they that run may reade this new Commandement which Chriſt left unto his followers, *That they love one another in deed and in truth.*

Secondly, The Goſpel of Chriſt it holds forth this, *The infinit willingneſs of God to be at peace with man-kind, to be reconciled unto man, unto thoſe who have offended him, yea to thoſe who are enemies unto him:* This is the ſcope of the Goſpel, (a principal ſcope) I ſay God would in the Goſpel make known to all the world his infinite willingneſs to be reconcil'd to ſuch as have offended him: Indeed without the Goſpel we might apprehend

this,

this, that the Lord is a God that is full of goodness, that He is good and doth good, that all good is in him; but to apprehend God to be such a God of peace, so infinitely set upon it, (as I may so say) to be reconciled to such as are enemies, could never have been known but by this Gospel of Christ; herein we find that though there was an infinite difference between God and man, between Heaven and Earth through our sinning sin, yet the Lord was willing to be reconciled, yea though the offence of man was exceeding great so that it cried for vengance, yet he was pleased wonderfully to condescend to make a peace with him: Yea though the Lord had man under his power and could do what He pleased with him, He had His enemy under His feet, and might have broken him all to pieces with His iron-rod as a Potters vessel (which when it is broken can never be made whol again) yet He was willing to be reconciled.

Thirdly, *Though God had no need at all of us, He was infinitly blessed in himself, who is perfection and blessedness it self.* Sometimes we are willing to be reconcil'd to our enemies, either because we have them not under our power, or because we have some need of them; but God that had us under his hand, and might easily have destroyed us, and had no need at all of us, yet was desirous to spare us, as a father spareth his only son whom he loveth.

Fourthly, The Gospel holds this out to us, *That the Lord He begins the work of reconciliation, He first loving us*, the infinit God seeketh to us his creatures to come in to be reconciled, therefore he sends his Ambassadors of peace to beseech us in Christs stead to come in to be reconciled to him, to accept of His Propositions of Peace which make so much for our everlasting salvation.

Fiftly, *Though reconciliation must cost God very dear*; that God must be at a great deal of costs and charges to reconcile His creatures to himself; it cost no less than the blood of his only begotten Son, and yet he is willing to be reconcil'd; saith God, my heart is set upon this work, and let it cost what it will, if it were ten thousand worlds yet my heart is so upon it, that I will bring them in that they may be reconciled to me, and made one with me.

Sixthly,

Sixthly and lastly, the Gospel reveals this, *That God is so set upon reconciliation, and is so reconcil'd to such as do imbrace the Gospel as he will never be at enmity with them again.* Being once reconcil'd he will never suffer such a breach to be made between Man-kind and Himself any more. *He wil be their Father in Christ, and ye shall be his Sons and Daughters through Him to all eternity in Christ Jesus our Lord. Who shall separate us from the love of God?* Thus the Gospel holds forth, not only reconciliation, but such reconciliation as this is, which men and Angels can never sufficiently admire and bless God for. This is a Sceond beam (as I may so say) of the Gospel. Then what manner of persons ought we to be? our conversations must be as becomes this Gospel of Christ in this great thing that the Gospel holds forth unto us. Surely then, this cals to us all aloud to love peace, O love peace, Is God so set upon peace as he is? and is he willing to be at so great cost for peace? Oh let us love peace, let us follow peace, lets pursue peace, let's seek peace, let us do what we can possibly for peace, *If it be possible as much as lieth in you, live peaceably with all men*: Let us account peace never bought too dear with any thing *but sin*: The Lord Christ would not sin to purchase peace, if it could possibly have been conceived that any sin should have bin committed Christ would never have purchased peace that way; but if it be by any way of suffering, by his being willing to leave the Heavens for a while to take upon him the form of a servant, yea to have the sence of the influences of the love of his Father ecclipsed for a time, he was willing to endure, yea to be made a curse, whatsoever he suffered in his Name, he was willing to endure any thing to make peace between God and man, to reconcile the World to Heaven: Oh! let us love peace, that's *becoming the Gospel of Christ*, for our hearts to be set upon peace. And the exhortation that you have in the *Ephesians* (before mentioned;) it is likewise built upon the consideration of Christs working so for our peace, *Ephes.* 2. 14. *For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity.* And then in the 16. verse, *That He might reconcile both unto God in one body by the Cross having slain the enmity thereby.* So that this Scripture holds forth, not only that Christ is our

peace in respect of God, and he died for that end to make peace between God and us, but likewise that Jesus Christ did die to make peace between man and man; it was one fruit of His death to break down the middle wall of partition between us, and to slay the enmity; he doth not say, to *kill our enemies*, but to *kill the enmity it's self*; the meaning is this, that Christ died to take down the partition wall between *Jew*, and *Gentile*; there was an enmity between the *Jew* and *Gentile* that they might not one converse with the other; now it was a fruit of the death of Christ to take down the partition wall and to slay the enmity between them, that so there might be but one sheep-fold, that He might reconcile both unto God in one body. Now, was this the end of the death of Christ, not only to reconcile us to God, but one unto another in one body, Jew and Gentile? Certainly there cannot be such a distance between one Christian and another as there was between *Jew* and *Gentile*: and Christ did so love unity and peace in the world, especially among those that made any profession of his Name, that he would die to that end, He would lose His life that He might procure peace between *Jews* and *Gentiles*, and bring them into one body: And truly so it should be with us, we should be willing, and those whose hearts are right (I say) cannot but be so sensible of the breaches that are among us, and the unpeaceableness of mens spirits, as if they could by the laying down of their lives procure peace, they should be willing to do it, every Christian should make it appear, that he is so set upon peace that if the laying down of his life could procure peace he should be willing to do it, that if we may make up breaches by standing in the gap, and offering up our selves a sacrifice of atonement and pacification, let us thus prove our selves to be the true followers of Christ our Lord and Master who hath left us his own example herein for our imitation: this were an excellent thing beseeming the Gospel of Christ that we do profess, yea, we should not only be willing to admit of peace, but seek for it, seek for it to our inferiours, do not say that such a man hath wronged me, and therefore let him seek to me, Oh no, it doth become you that make profession of the Gospel of Christ, not to stay till he come to you that hath wronged you, but for you

that

that are wronged by another, even to seek to those that have wronged you, that they would be at peace with you; you might perhaps (consulting with flesh and blood) think it unreasonable that you that are wronged should seek peace; I but it becomes the Gospel of Christ that you should do so; God sought to you, you never sought to him: If God had not begun the work of peace with you, God and your souls would have been eternally enemies, and therefore remember that you are not to live according to reason, you think there's all the reason in the world that those that have wronged you should crouch to your feet rather than you seek to them, well grant it, that there is all the reason in the world for it, I but what is there in the Gospel to the contrary? and you are not to live only in *your Conversations as beseems reason, but you are to have your Conversations as beseems the Gospel of Christ*: If you stand upon these tearms, let him come to me rather than I will go to him, *Is this as becomes the Gospel?* What do you hold forth of the great Work of the Gospel, if you do not hold forth this? Your willingness to be at peace, and to seek for peace even from your inferiors? and do not you say that the offence is great, Oh! 'tis a great offence that such a one hath committed, he hath dealt very proudly with me, and shall I seek to him; his offence to you is not so great as your offence was to God, and yet God seeks to be at peace with you through Christ: But he is my inferior, it may be he is a poor mean fellow that hath so wronged me; Do not you think there is such a distance between you and other men, it may be thou hast a little power in thy hand, and a few pence in thy purse more than thy neighbor hath; but what infinite distance was there between God and you then? Oh remember your Conversation must be as beseems the Gospel of Christ: I but it will put me to a great deal of trouble, I can with more ease have him punished than I can bring things to make peace between us. With more ease? Could not God with more ease have sent thee down to the nethermost Hell, how quickly could God have brought thee down and undone thee for ever: but God was content to be at peace upon hard tearms (as I may so speak) indeed they were hard tearms by which God came to reconcile the world unto himself, the hardest tearms that pos-

sibly could be conceived, for Jesus Christ, his eternal Son, did take upon Him our Nature, and was made a curse for us, that knew no sin, that we might be made the righteousnes of God in Him; and therefore stand not upon any hard tearms, if peace may be purchased any way but by sin, stand not upon it, for this is as becomes the Gospel of Christ.

Yea, *And when you are reconciled to your brother, be so reconcil'd, as to be firm in your reconciliation*: Not as some, there is peace made between them, but how? so as they are ready to take advantage against one another upon any miscarriage afterwards: God doth not do so with you, the Gospel holds not forth such a peace as this is, that God shall be at peace with you for the present, but look to your selves afterwards, God will take all advantages against you that he can; if there had been such a peace made between God and you, you had been in Hell long before this time, and therefore let your peace be a firm, a setled, and a constant peace; Oh! that this were but thought on in these contentious daies, wherein there is such breaches between Brother and Brother, in every town, in every family, and none almost but are broken off one from another with an irreconciliable spirit; Oh! how unbeseeming the Gospel of Jesus Christ is an irreconciliable spirit? Certainly God hath not made thee to know what the mysterie of the Gospel of peace is, who hast war in thy heart and tongue against thy brother. And that's the second thing that the Gospel holds forth unto us.

Only take this one note in this second thing, That whereas there are many arguments to move us to such a conversation as now I am urging upon you; yet let Christians above all arguments, make the Gospel to be the argument of arguments to move them to it: As now, for the matter of peace, there are many arguments to move us to be at peace with our brother, from the inconveniences that will follow upon our breaches & the like, now shew your selves Christians in this, Above al arguments make the consideration of what you understand in the Gospel to be the great motive of motives to prevail with you for peace, and this argument will do it when nothing else will do it. It may be a friend comes and perswades you to be at peace,

you

you will find a great deal of trouble in Lawing and ſuing, and enmity one againſt another, there will come a great deal of anxiety, and therefore be reconcil'd and live like neighbors one with another: well, but when you find that your hearts do not ſtoop to any other argument, then get alone into your cloſets, ſearch the Scriptures, and there lay to your hearts all the arguments that you can from the Goſpel of Jeſus Chriſt, there ſee how God reconcil'd the world to Himſelf, and how God was ſet upon the work of peace: lay them to your hearts, and when no other arguments will move, the conſideration of that through the bleſſing of God will do it. And that's for the ſecond Point.

In the third place, *The Goſpel holds forth the infinit mercy of God to miſerable creatures.* When man was plunged into ſuch a depth of miſery nothing but bowels of mercy did move God to help men out of that depth of miſery that they were plunged into; and though man was unworthy of mercy, Gods mercy was free, yea and it was a tranſcendent mercy of God, *The mercy of God is over all his works.* The Heathens could underſtand that God was a merciful God, the light of Nature will tell us ſomething of the mercy of God; but there's nothing that ſets out the bowels of Gods mercy ſo as the Goſpel of Jeſus Chriſt doth, there you have the very bowels of Gods mercy (indeed) made legible to all the world, in *Luke*, 1. 78. *Through the tender mercy of our God, whereby the day-ſpring from on high hath viſited us:* The tender mercies of our God, the *bowels* of mercy, ſo the words are: here's the depth of the bowels of mercy held forth in the Goſpel of Jeſus Chriſt; it's impoſſible that we could have underſtood the depth of thoſe bowels of mercy but by the Goſpel: *Adam* in innocency knew little of the mercy of God, for he not being in miſery, had no need of that mercy to help out of miſery, but though he by his underſtanding muſt needs know that mercy was a good thing, and therefore in God the Firſt-being of all, but yet he did not underſtand that mercy that the Goſpel hold forth, yea the Angels in Heaven know it not but by the Goſpel, and ſo they deſire to pry into thoſe deep mercies of God unto man-kind; Oh here are the mercies of God that ſhall be the ſubject of the praiſes of Angels and of the Saints to all eternity, held forth in the Goſpel: You think 'tis

a great

a great mercy when a child is ſick, that God recovers it; you think it is a great mercy when you are at Sea that God turns the wind, when if it had ſtood but one half hour or more that way it did, you had loſt Veſſel, lives and all; when you have been in any danger abroad in forraign parts, that the Lord was a preſent help in time of trouble, when there hath been any affliction upon your family, that God hath ſent deliverance to you, theſe are mercies that God is to be praiſed for; Oh! but what are all theſe to the mercies of God in Jeſus Chriſt, His right-hand mercies; and indeed this would be a good argument of a gracious heart, when any particular mercie is granted unto them, either family mercies, or perſonal mercies. Thus to meditate, Lord I am leſs, I am leſs than the leaſt of all thy mercies, yet here is ſeaſonable comfortable mercies to me and mine &c. but O Lord what is all this to that infinite fountain of mercy in Chriſt, thy mercies in the Goſpel, thy mercies in thy Son, there's depths, infinite depths of mercy indeed, this is but a drop, and indeed that's ſweet, but the infinite Ocean of mercy it is in Jeſus Chriſt, Chriſt is the mercy of God to mankind, in the bowels of which all other mercies are conceived and brought forth in the world: All my freſh ſprings both upper and neather ſprings are in him, who is All in All. Oh it were a good argument that the Goſpel is revealed to you, if you admire at Jeſus Chriſt as the great mercy of all mercies, though thankful for every mercy, yet when you come to conſider of the mercy of Chriſt, look upon that as mercy of wonder, ſtand amazed at the thought of that mercy; well it's the Goſpel that holds forth the glory of the riches of the mercy of God, God is ſaid in the word to be rich in mercy, He is not ſaid ſo much to be rich in power as rich in mercy. Now what Converſation is ſutable to this?

What's that but as Chriſt himſelf ſaith, *Be ye merciful as your heavenly father is merciful*, Oh have you a merciful heart one towards another? look with a merciful eye upon thoſe who are in great miſery; this is it that becomes the Goſpel of Jeſus Chriſt; Oh a harſh, rugged, and cruel diſpoſition it is infinitely unbeſeeming the Goſpel of Chriſt: To ſee a Chriſtian, one that profeſſes the Goſpel, that makes more profeſſion of the knowledg

knowledg of God and of the free grace of God in Chriſt than others, and yet when it comes to it, that he hath to deal with ſuch as are in miſery, to have a hard heart, Oh a hard hearted Chriſtian is a monſter, I ſay a hard hearted Chriſtian is a monſter in the world, not to be ready to forgive others, and to do any thing for others that are in miſery is deviliſh; but to rejoyce that they may have any object to ſhew pity and compaſſion unto, Oh this is that which becomes the Goſpel of Chriſt; though they be ſtrangers to you that are in miſery, yet be merciful to them; for you were ſtrangers to God.

Yea, *Be merciful to your enemies, not only be willing to be at peace but be merciful:* Do you ſee any that have wronged you to be in miſery, do not let them periſh but let bowels of compaſſion ever work towards them; Oh that our hearts did yern towards all: Chriſt when He came neer unto *Jeruſalem*, He wept over it: Oh that the like ſpirit were in us as was in Jeſus Chriſt: There's no ſuch argument for mercy to others, as the conſideration of the mercies of God in Jeſus Chriſt: Oh bowels of mercy beſeems the Goſpel of Chriſt: and it ſhould be manifeſted really: Let not people that are in miſery have verbal mercies from you, that is, you ſeem to pity them in words, Oh but let there be real mercies to them, open your hearts and let ſomething drop from you for releef of them that are in miſery: it is a notable Scripture in *Epheſ.* 4. 31, 32. and ſutable to that in *Col.* 3. 13. in the 4. of the *Epheſ.* there the Apoſtle (ſpeaking of the mercies of Chriſt) ſaith he, *Let all bitterneſs, and wrath, and anger, and clamor, and evil ſpeaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Chriſts ſake hath forgiven you. Be tender hearted:* Oh God manifeſts the tenderneſs of His heart in the Goſpel; and this is *beſeeming the Goſpel*, to ſet forth this as a pattern, the tenderneſs of Gods heart to poor ſinners in the depth of miſery; do you ſee any to be in miſery, and do not you find your heart begin to break towards them? if you do not find your heart breaking, Oh ſet before you the infinite tenderneſs of Gods mercies in Jeſus Chriſt, and 'tis that will break your hearts if any thing in the world will: And ſo in *Col.* 3. 13. a place ſomewhat paralel to this, *Forbearing one another, and forgiving*

giving one another; if any man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye: and above al theſe things, put on charity. You ſee the Apoſtle accounts this the great argument of all, and therefore know that the Lord takes it very much to heart when the bowels of Profeſſors are turned into gravel. Search into that remarkable Parable, *Matthew.* 18. from verſ. 28. to verſ. 35. where Jeſus Chriſt Preacheth down all cruel and unchriſtian-like diſpoſitions in thoſe that are fellow ſervants, belonging to one and the ſame Maſter, and living under one roof; yea, the Zeal of Chriſt did break forth like thunder and lightning againſt ſuch a ſervant as takes his fellow by the throat, therefore (ſaith the text) ver. 31. *His Lord was wrath, and delivered him to the tormentors till he ſhould pay all that was due to him.* The Lord Chriſt delivered that cruel ſervant, that hard hearted wretch to the tormentors that did a thing ſo unbeſeeming the mercy he himſelf had received from Chriſt, Oh ſaith Chriſt art thou cruel and unmerciful when thou haſt received ſo much favour from me, as a full diſcharge of thy many great debts? get thee to the tormentors, let the moſt cruel executioners of my fierce wrath torment thee without any mercy and compaſſion. Oh thoſe that have hard hearts walk unſutable to the Goſpel of Jeſus Chriſt which is full of the riches of Gods grace to all. Oh you that have received any pardoning mercies from Jeſus Chriſt, take heed of cruelty to your ſervants, to your children; It's very ſad to ſee how ſome Profeſſors caſt the Goſpel of Chriſt behind their backs, if their paſſions are but moved; what will ye bite and devour one another when ye receive the leaſt affront either by tongue or hand? Oh where is your bearing and forbearing with one another? for ſhame do not fly in the faces of any (as a Bear bereaved of her whelps) when ye are buffetted by men, Oh remember Jeſus Chriſt, Oh remember you that ſtand in ſo much need of mercy every day from God, for you to be cruel towards others, Oh here's a Converſation infinitly unbeſeeming the Goſpel of Chriſt, and it is unbeſeeming the grace that is offered, to have a ſullen, a diſpairing, and an unbeleeving diſpoſition, when as we ſee thoſe that are Diſciples, and yet every little thing cauſeth them to deſpair, and to be ſullen, and their hearts to ſink within them, Oh friends is this an E-

vangelical

vangelical frame of ſpirit I let me ſpeak plainly to you, when you come to hear the glorious riches of the grace of the Goſpel ſet before you in the Word, ye ſeem to be ſomewhat taken with it, but when you go home to your family, are ye not ready under the leaſt croſs then to bury a thouſand mercies? Oh what a diſhonor is this to the Goſpel of Jeſus Chriſt that reveals ſo much mercy of God in it, that it doth call for Chriſtians that do profeſs it, to go through troubles, and through diſcouragements with cheerful hearts? and although there be many things that might daunt the ſpirits of others that do not underſtand what the mercies of God in Chriſt are, yet thoſe that profeſs the Goſpel ſhould ſhew undaunted ſpirits, for why? It is infinite, free rich, glorious grace that is made known to them by the word of Chriſts lips.

Obj. You wil ſay, *I, if I knew that this mercy were mine?*

Anſ. I but doſt thou hear in the Goſpel that it is free, and there is no ſoul hath any right to this mercy, but by caſting it's ſelf upon this mercy, and therefore it is as free for thee to caſt thy ſelf upon it as another; indeed the mercy that is revealed by the light of Nature, is ſuch mercy of God that is more conditional, that is, if I do ſuch and ſuch things then God will be mercifnl unto me, the light of Nature goes no further than this; if I obey and leave my ſin, then I may hope that God will be merciful to me. It's true, the Scripture tells us, if I do not leave my ſin, God will not have mercy; but the Goſpel holds forth mercy thus, There is mercy in God, firſt to pardon thy ſin, and then to take away thy ſin; now the Goſpel reveals Gods mercy in juſtifying the ungodly; though I am poor and blind, and miſerable, and naked, and have not power to leave my ſin, yet I have free leave to caſt my ſoul upon Gods mercy, both for pardon and for power together againſt my ſin, for ſo it muſt be, indeed I have no power, I may not ſtay till I have power againſt my ſin, and then I will venture all that I have upon Jeſus Chriſt, this is the mercy of the Goſpel; I ſpeak of this deſpairing and ſullenneſs of heart, as it's manifeſted in the Converſations of men and women, by which they do diſhonor the Goſpel of Chriſt, when they live in their families and their hearts ſink in ſuch a ſullen way as if there were nothing

in the Gospel of Christ for encouraging of poor troubled souls, no more than men might understand by the light of Nature; Indeed if I did live better, and honor God, I might have encouragement that God would shew me mercy; but the mercy of the Gospel it is such, that there is mercy to pardon and to heal my soul too, and therefore though I be sinful, I must not stay from believing in Gods mercy till I be heal'd but I must believe in Gods mercy that I may be heal'd. Tha's the third particular that the Gospel holds forth unto us.

Now the Forth thing that the Gospel reveals, is this, *That though God be infinitly merciful, yet he is merciful in such a way that justice shall not be wronged*: and this is proper to the Gospel too It's impossible for Men or Angels to come to understand this Mystery but by this Gospel-light, how God should be infinitly merciful, and yet that He should be infinitly just too; this is held forth in *Rom.* 3. 25. 26. *Whom God hath set forth to be a propitiation, through fath in his blood, to declare his righteousness, for the remission of of sins that are past, through the forbearance of God: To declare, I say at this time his righteousnesse: that he might be just, and the justifyer of him which beleeveth in Jesus.* Now this is a great mystery of the Gospel; a Scripture that *Luther* fasted and prayed that he might understand, and he was a great while before he could know the mind of God therin, Now the Gospel saith this, I will manifest infinite riches of my mercy, but yet so as my infinite justice shall be no loser, and therfore though I'le save Man-kind yet I'le save them by such a way, as I'le have as much glory of my justice as if all the men in the world had bin damned to all eternity: this is the mestry of the Gospel, and 'tis cleer, that though God manifest infinite mercy, yet God hath a way for the manifestation of his mercy in the Gospel, by which the justice of God is as much honored and satisfied as if all the men in the world had been cast into everlasting bunings, that is, through his Sons dying for mans sin, being made a curse for us; this is the great poynt of the gospel, which unlesse we understand, we know nothing of Christ and his Gospel as we ought to know it. Most men and women in the world they seek to God for mercy, Lord be merciful to me, a sinner, but they think not of a way of Gods shewing mercy, so as yet he

he may have the glory of infinit juſtice, God ſeals the forgivenes of ſin in the Court of Juſtice as well as in the Court of Mercy; few think of this, and that's the reaſon why people are ready many times to deſpair, becauſe a great while they having but ſlight thoughts of God, they hope Chriſt will be merciful to them, yet in time of temptation, when the Devil comes and doth ſet before them the dreadfulneſs of Gods juſtice, that God is a moſt juſt God as well as merciful, this makes their hearts to ſink like a ſtone within their breaſts. But now the ſoul that ſees the way of God in the Goſpel, ſees that God is infinitly ſet upon mercy, and likewiſe ſees a way how Gods infinit juſtice may be ſatisfied and ſeeing both theſe, this is a mighty help to faith; now let there come never ſo many temptations, when the ſoul is catching hold upon Gods mercy; I but ſaith temptation, God is a juſt God as well as merciful, and doſt not thon preſume? No ſaith the ſoul, the way of mercy that my ſoul reſts upon, I ſee there is in it a way of ſatisfaction to infinite juſtice, as well as a way for the manifeſtation of mercy, and therefore though God be a righteous God, and a juſt God, yet here I ſee a way for my ſoul to be ſav'd, yet for Divine Juſtice to have no wrong neither, and therefore I can beleeve and venture my ſoul upon this: It's impoſſible for a ſinner to venture his ſoule upon any way of mercy, if it comes to underſtand with what a God it hath to deal, except it comes to know God in Jeſus Chriſt, in that way wherin infinit juſtice is ſatisfied to the utmoſt farthing which is declared in the Goſpel. Now what Converſation is ſutable to this?

Hence let there be that Converſetion in you, that may manifeſt that you do not turn the grace of God into wantonneſs, Oh a wanton Converſation is infinitly unbeſeeming the Goſpel, Oh there is infinite mercy and free grace treaſured up here, and what wilt thou be wanton and vain and looſe therefore? there is infinite grace, but what way doth God take to manifeſt infinite grace? Is it not in a way wherein the dreadfulleſt Juſtice of God appears too? Is not the grace of God let out to you through the blood of his Son? wherein the moſt dreadful fruit of Gods juſtice is manifeſted that ever was ſince the beginning of the world, or ever ſhall be manifeſted to the end of the

world; if ſo be thou ſhouldeſt ſee all the damned in Hell, the chambers of death unlocked under the wrath of God there flaming out in fire and brimſtone; it would not be ſuch a dreadful ſight as to ſee Jeſus Chriſt made an offering for ſin, and lying under the vials of the wrath of his Father, falling down upon the ground, grovelling and ſweating out great drops of water and blood, and crying out upon the Croſs, *My God, my God, why haſt thou forſaken me?* This is the way of the purchaſe of thy mercy, therefore there is infinit juſtice together with infinite mercy, Oh be not wanton then, do not turn the grace of God into wantonneſs, but rejoyce in Gods mercy, yet rejoyce with trembling and with fear and reverence of the Name of God: When thou ſpeakeſt of the free grace of God, and when thou comeſt to beleeve in the free grace of God in the Goſpel, thou maieſt come cheerfully and boldly, I but come with reverence and holy humble fear, I do not mean deſpairing fear, nor ſervile ſlaviſh fear, but with awful reverence of the glory of God that doth appear in the Lord Jeſus Chriſt, I need not ſend you to the Law to cauſe fear in your hearts, there is enough in the Goſpel to cauſe your ſouls to tremble before God, as well as to *beleeve* in God, *Even our God is a conſuming fire*: Oh what was he to Jeſus Chriſt? I need go no further to lift up God to make him an object of my fear, but to look upon him in his dealings with his Son; and therefore thoſe Chriſtians that walk ſoofly, and altogether upon ſlight thoughts of mercy without any fear to baſtaſt their hearts, Oh certainly their Converſations are not Goſpel Converſations, for if thou didſt underſtand the way of Gods mercy in the Goſpel, thou wouldeſt ſee that that ſhould fill thy heart with fear and reverence all the daies of thy life. And as to take heed of wantonneſs, ſo to reverence Gods Juſtice, even the dreadfulneſs of it ſo as the Goſpel holds forth; to think that God would only have you to have your thoughts about his mercy, and not to have your hearts to give glory to his juſtice, it is certainly a vain conceit, and I fear it will cauſe the Goſpel to vaniſh into little in the hearts of men; when men apprehend the Goſpel ſo, as not to apprehend the dreadfulneſs of his juſtice; as if ſo be that God would not have the glory of his juſtice. Chriſt hath

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ſatisfied that: Hath Chriſt ſatisfied that? conſider what thou ſaieſt when thou ſaieſt ſo, do but conſider how much of the glory of Gods juſtice doth appear in what Chriſt hath done and ſuffered; I deſire to hold forth no further the glory of juſtice than by holding forth Jeſus Chriſt to thee, Doeſt not thou think that God would have thee to ſanctifie in thy heart and life all the Attributes of God that doth appear in Jeſus Chriſt? Now the glory of juſtice doth appear as much in Chriſt as the glory of mercy doth; then thou that doeſt profeſs the Goſpel, thou muſt ſanctifie this Attribute of God as well as the other, thou ſanctifieſt them both in honoring Gods juſtice, I do not ſay that thou ſhouldeſt have a deſpairing heart, nay it will keep thee from deſpairing, or that thou ſhouldeſt have a ſervile ſpirit, but that thou ſhouldeſt ſanctifie it with reverence.

And another thing that is very conſiderable, *What is God ſo ſet upon the glory of his Juſtice in the Goſpel?* Oh labour you to be juſt in all your Converſations; you ſee how God prizes juſtice, that he will rather have his Son die and be made a curſe, than juſtice ſhould not have honor; Oh take heed of injuſtice, the ſin of injuſtice is a ſin unbeſeeming the Goſpel; and here's an argument againſt injuſtice, a ſtronger than I know any in all the Book of God, or can be imagined by men and Angels, which is this, That in the Goſpel I find that God hath His heart ſo ſet upon juſtice, that rather than juſtice ſhall not be ſatisfied he will not ſpare his Son one farthing (as the Scripture ſaith) *He ſpared not his own Son*, but His Son muſt pay to the uttermoſt, His Son muſt bear his very wrath, and all, that God may ſhew his infinite love to juſtice; Oh then, let Chriſtians love juſtice in all their dealings, in their dealing with God, in their dealings between man and man. To ſee one that profeſſeth the Goſpel, and ſometimes accounts the feet of thoſe beautiful that bring glad tydings of ſalvation, yet unjuſt in his dealings, ſo as do but follow him in his courſe between man and man, there he makes no conſcience of juſtice, there he will rather break the rule of juſtice than (it may be) he will loſe ſixpence, or a ſhilling; what if it were the loſing of thirty, or fourty pounds, is it ſuch a thing, that the rule of juſtice muſt rather be broken than the loſs of a little mony? Is this as becomes the

Goſpel?

Goſpel? when as thou heareſt the Goſpel ſay, that rather than the glory of juſtice ſhall be darkned, the blood of his Son muſt go for it, and God expects that Chriſtians ſhould be ſo in love with juſtice, that they ſhould rather be content to be undone in their eſtates, to beg their bread from door to door, then be unjuſt in any of their actions, Oh 'tis an exceeding ecclipſing of the glory of the Word when profeſſors of it ſhall be falſe in their dealings; Oh remember thou Chriſtian who holdeſt up the Goſpel with thy right hand, that when thou heareſt of the death of Chriſt, there the love that God bears to juſtice is held forth, and God is ſet upon the honor of juſtice and he will have it: thy injuſtice in thy trading, this muſt be made up one way or other, either thou muſt pay eternally for it and ſo juſtice made up, or elſe it muſt coſt the Blood of Jeſus Chriſt, God is ſet upon juſtice in another manner than you think of; Oh let your Converſations be as becometh this truth of the Goſpell of Jeſus Chriſt

Fifthly, *That the Lord in the Goſpel, ſhews how he is ſet upon ſatisfying the Law, and what a high price he puts upon the Law*; The excellency of the Law doth more cleerly appear in the Goſpell than in the Doctrine of the Law its ſelf; as thus, Chriſt came to fulfil all righteouſneſs, ſurely God ſet a high price of his Law, that he would not ſave any ſoul living that had broken it, but by his Son that muſt come to fulfil it: firſt, He muſt have all righteouſneſs kept; & to the end that he might manifeſt his love unto his Law (I ſay) therefore it was that Chriſt muſt come and ſubject himſelf to the Law, he muſt be under the Law; It was from thence that Chriſt ſaith, *It becoms us to fulfil all righteouſneſs.* So was God ſet upon his Law, that when Chriſt did undertake for man-kind, if Chriſt had not ſatisfied every part of the Law that was required, if there had been one jot of the Law unfulfilled, all man-kind muſt have periſhed in everlaſting burnings: God ſets an high rate on his Royal Law, therfore learn to priſe the Law of God: It's true, you cannot keep it for juſtification, that was Chriſts task, ſo to keep the Law that he might juſtifie ſinners, God by this teaches us to eſteem highly of it, and not to ſlight it and contemn it: the Law of God it is a precious Chriſtall glaſs, it is the very Glaſs of the holineſs, and righteouſneſs

neſs of God, and you muſt prize it, as you do prize your great glaſſes that your Marriners have from other parts; you bring home your great Criſtals, of 20. or 40. or threeſcore pounds according to the largneſſe of them: now would not you take it exſtream ill, when you have beſtowed ſo of much upon it, that a child or ſervant ſhould come and break it all to pieces? Now my (brethren) conſider, The Law of God here reſembles the Chriſtal glaſſe; and as in your glaſſes you may ſee your faces, ſo in that Criſtal glaſſe of the Law, the holineſs of God is tranſparent, 'tis ſuch a glaſs that God prizes it more worth than all the world; this is viſible: for the Lord ſtands much upon the obſerving of the Law, and upon obedience unto it, and therfore take heed of breaking it meerly to ſatisfie your luſts, to accommodate and befriend your own baſe ends, this is unbeſeeming the Goſpel of Chriſt. There are many that make a great noiſe about Evangelical truths, ſo that they cry up the *Goſpel of Chriſt, the Goſpel of Chriſt*, as they once did *the Temple of the Lord, the Temple of the Lord*; and they think that this doth wholly take away their obedience to the Law of God, and that it muſt not be ſo much as a rule of life. Certainly there's nothing holds forth the Excellency of the Law more than the knowledge of Jeſus Chriſt (the only Law-giver) being ſubjected to the Law, and his ſubjection it was to take away our guiltineſſe, to cancel the bond of the Law, binding us to eternal death: But we never reade that this ſubjection to the Law was to make void our obedience to it, ſo that it ſhould not be any rule of life unto us, for indeed, what is the Law of God, but the pure Will of God? and do you think that Chriſt came to take us away from obeying the Will of God, which was Chriſts meat and drink to do? I ſtand not ſo much upon that term, Whether as given by *Moſes?* but upon thoſe things that are therein contained, therein revealed as part of the will of God, God ſtands much upon that, that we ſhould make the things revealed in the Word to be the rule of our life, and this is manifeſted by Chriſts ready and full ſubjection unto it. And that is the firſt particular, what it is that we come to know by the Goſpel, according to which we ſhonld ſute our Converſations.

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SERMON V.

PHIL. 1. 27.

Only let your Conversation be as becomes the Gospel of Christ.

IN the sixt place, Would you know what Conversation becomes the Gospel? Consider what it is that the Gospel holds out to you, *It holds forth Gods infinit hatred of sin more than any other thing whatsoever.*

1. A man may come to know the evil of sin partly by *Reason*, he may understand that sin it is against a right rule, yea, by the light of reason he may conceive it is but reasonable for a rational creature to live by rule, and to transgress against the rule of justice and equity is evil.

2. A man may come to know the evil of sin by *Gods Command*: the Law of God forbids sin, and therfore it is evil, certainly to transgress the Law of God, to go against the Will of God must needs be a great transgression.

3. A man may come to know the evil of sin by the *Dreadful Threatnings* that are added to the Law, *Cursed is he that abideth not in every thing that is written in the Book of the Law to do it.* This discovers a dreadful evil in sin: when a soul comes to have a real sight of the dreadful threats that are in the Law, it doth exceedingly terrifie conscience and raise up that sleepy Lyon out of his den.

4. A man may come to know the evil of sin by some dread-

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full judgments that God hath executed upon ſinners here in this world, and by the terrors of conſcience that there are upon the wicked, as on *Cain*, *Saul* and *Judas* &c. men many times here for ther ſins, by the wrath of God that is revea'ld from Heaven againſt ſin in the execution of it, but take all thoſe together, yea, did we ſee the woful execution of the wrath of God in Hell its ſelf, did the Lord open unto us a dore into the chambers of death to diſcover the torments that are there, and to hear all the ſhreeks and cries of the damned in everlaſting burnings; yet all this, the threats of the Law, the terrors of it, the agonies of Conſcience, the torments of the damned in Hel, (I ſay) put all together, and they would not ſo much, nor ſo cleerly diſcover Gods infinite hatered of ſin, as what we find in the Goſpel; the red glaſſe of the Blood of Jeſus Chriſt, that was ſhed for ſin, doth diſcover more of Cods hatred againſt it, than all the torments of Hell can do, or all the threats of the Law can do; God doth in inflicting his wrath upon his Son for mans ſin, thus preach unto the world; Well I ſee, that you cannot be brought to underſtand how I hate ſin with a perfect hatred, but I'le have one way of argument to convince you, that it is impoſſible you ſhould ſtand againſt, I will therfore ſend my Son to take your nature upon him, and to ſtand charged with your debt, and you ſhall ſee how I'le deal with him, who is your Surety, I'le not ſpare him, I'le powr out the vials of my wrath upon him to the laſt drop, I'le make him a curſe for ſin, though he be infinitly bleſſed, and equal with my ſelf, yet I'le make him cry out in the anguiſh and trouble of his ſoul, *My God, my God, why haſt thou forſaken me?* He ſhall tread the wind-preſs of my wrath, I'le make the burthen of ſin heavy to Him, that ſhall make him fall groveling upon his face, and ſweat great clodders of Blood in a winter ſeaſon, that ſhall run down from his body upon the cold ground, I wil do this to that end that all the world (to whom the preaching of the Goſpel ſhall come) may ſee how infinitely I hate ſin: This is one of Gods ends; though it is true, that the Principal end of the death of Chriſt it was, to ſatisfie Divine Jnſtice: But there is another end that God aims at in the death of his Son, To declare to all the world, to men and Angels how infinitely the Lord doth a-

bominate all ſin: Now this is held forth in the Goſpel more than in all the execution of the Law; if the Law were executed to the full upon all the world, it would not hold forth Gods hatred of ſin ſo much as this doth.

Do you beleeve this Goſpel? Hath God let you live under this Goſpel, that you hear it in your ears? And do you profeſs that the Lord hath enlightened you by his holy Spirit, to underſtand the certainty and reality of this? Oh then let your Converſation be as becomes this Evangelical truth.

Queſt. What Converſation doth become this?

Anſw. Hence then, your own reaſon cannot but make a conſequence from this that the Goſpel holds forth. Hence then, Caſt away all ſin as an abominable thing from you; What have I to doe any more with Idols? Hence then, Call no ſin little which ſo much provokes the Lord. Indeed if you were only acted by the light of reaſon, reaſon perhaps will tell you that ſuch thiugs are but little and ſmal, and you need make no ſuch great matter about them. But now, Art not thou a Chriſtian? A follower of Chriſt; A friend to the Goſpel? For ſhame call no ſin little; for in the Goſpel you ſe the infinit hatred of God againſt all ſin, yea, there is more evell in the leaſt ſin than in the grateſt affliction whatſoever (that's a point that hath been long ſince opened to you at large, * and this will ſhew it cleerly, ther is more evil in any ſin then in the greateſt affliction, by the dealing of God the Father with his Son) and therfore if you will be willing to live as becomes the Goſpel of Chriſt, rather be willing to bear any affliction in the world than wilfully to commit the leſt ſin: Are theſe two in the ballance? Here is a great and a ſore croſs, you think, how ſhal I endure that? On the other ſide, Here's a ſin to be commited; if I venture upon this ſin, it may be I ſhall be deliverd from this affliction? Now would this become the Goſpel of Chriſt for one that profeſſes that he doth beleeve that God the Father dealt thus with His Son, that had ſin but by imputation upon Him, that He let out the vials of his wrath upon Him, and made him a curſe for ſin; and if Chriſt had but undertaken for to have ſatisfied for one ſin; though the leaſt ſin, He muſt have died for it. *For the wages of ſin, is death!* of ſin indefinitly, it's death: And do I beleeve

* *See my Treatiſe of the exceeding ſinfulneſs of ſin, on* Job, 36. 21

beleeve this, and yet ſhall I rather chuſe the commiſſion of a ſin than the bearing of any affliction? Oh this is infinitly unbeſeeming the Goſpel of Jeſus Chriſt: do I beleeve this, and is it reall upon my ſoul? Oh let me then manifeſt in my whol courſe and life that I tremble at the very thought of a ſin at the appearance of evil, and am as much afraid of the leaſt ſpark of luſts as of the fire of Hell: let me diſcover the temptation to ſin, that I may endeavor to avoid all temptations to ſin, becauſe God hath given ſuch a teſtimony from Heaven againſt ſin, Oh it is a loud teſtimony indeed that God hath given from heaven againſt ſin in the death of his Son, Oh then let my Converſation be ſuch as I may make it appear that I am afraid of the beginnings of ſin, of the firſt whiſpering and motions to ſin, Oh let me not ſtand dandling of ſin in my thoughts, and roul it as a ſweet morſel under my tongne, let me not entertain it in my affections in the leaſt degree, as to love it, to approve it, to delight in it, but as ſoon as ever it enters into thy heart caſt it out preſently, let it not lodge within thy doors one moment, raiſe up all the power of thy ſoul againſt it, follow it with Hue and Cry, till thou haſt overtaken it, and then do juſtice and judgment upon it, what though it may be a Dalilah, yet cut it off; Oh let me take heed of lying in any ſin, have I bin overtaken in my ſin? Oh let me be willing rather to ſhame and condemn my ſelf, to deny any thing in the world rather than to continue in that ſin, the Lord forbid that if I have been once drawn to any ſin, that I ſhould think to cover it by another ſin, by adding one ſin to another, to think to ſhift for my credit or eſteem by adding more ſin to that already, committed, Oh no, the Lord in his mercie hath made known unto me in the Goſpel of Chriſt what ſin means, the evil of ſin, and therefore I have learned rather to endure any thing than to multiply iniquity; Indeed before I came to underſtand Jeſus Chriſt, I thought ſin was an evil thing, and I abſtain'd from groſs ſins by that dim light of Nature that is within me; but ſince I came to underſtand the Goſpel of Jeſus Chriſt, the great myſtery of godlineſs in his Son, and the dealings of the Father with his Son, the Lord knows now I abhor a ſin in ſecret (though I were ſure no body in the world ſhould ever know it) more than I do abhor Hell its ſelf;

I ſuch a Converſation as would manifeſt ſuch a work of God upon the heart as this is would become the Goſpel of Chriſt indeed. Whereas otherwiſe brethren, if any of you that do profeſs the Goſpel of Chriſt ſhall make ſin but as a ſlight thing, and ſhall be ready to entertain ſin in thy boſom, know that by this means, you do no other but trample under foot the Blood of Jeſus Chriſt as a common thing, as a thing that had no worth at all in it. This doth deſpight to the *Goſpel* of Chriſt, you do diſhonor Jeſus Chriſt, and you do put him to open ſhame whoſe Name you have taken upon you by your profeſſion: I wil give you a Scripture now for this in *Heb.* 6. 4. &c. He ſpeaks of ſome, *that were once enlightned, and had taſted of the Heavenly gift, and were made partakers of the holy Ghoſt, and taſted of the good word of God* (that is the *Goſpel*) *and the powers of the world to come: if they ſhould fall away, it were impoſſible to renew them to repentance.* Mark the reaſon: *Seeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame:* Such as fall off after the profeſſion of the Goſpel into ſinful waies, they are ſaid here to crucifie the Son of God afreſh, and to put him to open ſhame. This is far from walking as becomes the *Goſpel*. And ſo you have another text in *Heb.* 10. 29. &c. (he ſpeaks of thoſe that had fallen off from their profeſſion into ſinful waies) *Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy of, who hath troden under foot the Son of God, and hath counted the blood of the Covenant wherewith he was ſanctified, an unholy thing, and hath done deſpight unto the Spirit of Grace?* See how the holy Ghoſt ſpeaks of ſuch as fall from their profeſſion into ſinful waies again. And there is a great deal of reaſon for it, for tis not ſo much for thoſe that never made profeſſion of the Goſpel, to fall to ſin, not ſuch a horrid thing for them; but for thoſe that have made profeſſion of the Goſpel, that they hold forth thus much; this is the language of their actions (though they dare not ſay ſo) Lord I acknowledge that I have ſeen the fruit of thy hatred of ſin in the death of thy Son, that thou didſt ſo hate ſin, thou madeſt thy Son to be a curſe for ſin; but yet for all this, ſuch is the ſtrength of my luſts, I muſt have my luſts, though it be ſo vile in thine eyes as the blood of thy Son went for it, yet I muſt have it rather than deny my luſts; Oh

what

what a dreadful thing is this? how provoking muſt it needs be to the holy God? Oh happy had it been for ſuch men and women that they had never heard of the Goſpel of Jeſus Chriſt. But of the evil of walking unbeſeeming the Goſpel of Jeſus Chriſt, we ſhall ſpeak to after, when we come to the application; That's then the ſixt particular of what the Goſpel holds forth, The infinite hatred of God againſt ſin.

Now the ſeventh thing that is held forth in the Goſpel that cals for a Converſation beſeeming, is this, *The great price of ſouls.* There's nothing in the world that ever God did, that doth diſcover the worth of mans immortal ſoul ſo as the Goſpel of Jeſus Chriſt doth, there God manifeſts to all the world what a price he puts upon mans ſoul, the Lord ſaw that men by ſin had undone themſelves and that thoſe ſouls that he made were like to periſh to all eternity, yea were under the ſentence of eternal death, and muſt certainly periſh eternally, if ſo be that ſome way were not found out by an infinit wiſdom for to ranſome them; now ſaith the Lord, rather than I will have all ſouls periſh; (it's true, the love that I have unto my Juſtice is ſuch, as for many ſouls I'le let them go, and they ſhall periſh; but yet that I might ſhew that I have an high eſteem of the ſouls of the children of men, for the ranſoming of that number that I have appointed from all eterntty to ſave,) I'le ſend my Son, and he ſhall die for the ſaving of ſouls, that ſouls may not periſh: If the Lord ſhould have ſaid concerning any one ſoul, I do ſo highly prize this ſoul, and account the worth of it to be ſuch, as rather than it ſhall periſh I'le diſſolve heaven and earth, heaven and earth ſhall periſh rather than this ſoul ſhall periſh, you will ſay, this had been a great teſtimony of Gods eſteem of a ſoul: But know that the Goſpel holds forth a higher eſteem of a ſoul than this comes to, when God ſhal ſay, Rather than this, and the other ſoul ſhall periſh, I'le ſend my Son to be made a Curſe; This the Goſpel holds forth; this is infinitly a higher price that God puts upon a ſoul: You know therfore what the Apoſtle ſaith in 1 *Pet.* 1. 18., 19. *Forasmuch as ye know that ye were not redeemed* (ſaith he) *with corruptible things; as ſilver, and gold:* Then in the 19. verſe, *But with the precious blood of Chriſt, as of a Lamb without blemiſh, or without ſpot:* 'Tis not ſilver and gold:

or

or any corruptible thing that can redeem you, but the precious blood of Jesus Christ, Oh that blood, that is more precious than the world, even all the world must let the redemption of a soul alone for ever, all the Angels in Heaven if they would have joyned together to have redeem'd a soul, and would have ventured themselves to have been destroyed for ever that they might have redeem'd a soul, it would not have been, they must all let the redemption of a soul alone for ever; the matter then of the redemption of a soul is more than we are aware of, and we could never have come to have known this but by the Gospel of Jesus Christ: The full price of a soul is writ down by the finger of Gods Spirit in the Gospel of Christ, which is only this, *The Blood of the Son of God the Blood of the Son of God.*

Well then, let our Conversation be as becomes this that is held forth in this Gospel, that is thus, *Manifesting in your Conversation that you set a high price upon your souls*: do not venture your souls upon nothing; Oh how unbeseeming is this, that when God shall set such a price upon a soul, as to give for the redemption of it more than ten thousand thousand worlds are worth, yet that a man or woman that professes themselves to be Christians shall venture the loss of their souls for the getting of sixpence or twelvepence, hazard those immortal Jewels for one or two minutes of sensual pleasure, to satisfie the lusts of the flesh; what is it else, when such will lye or cosen for a little while for thick clay? For the Lords sake, do not lay down thy everlasting soul at stake for a little gain, some for a little credit; art thou a Christian? didst ever reade the Gospel, man or woman did'st thou ever hear of Christ? and dost thou know what the death of Christ meant? and wherefore Christ came into the world? must Heaven and earth be mov'd to provide a way to ransom souls? and dost thou set them at so low a rate? Oh how unbeseeming is this to the Gospel?

And others pawn away their souls, when God manifests what a price he sets upon them, yet will pawn their souls to the very Devil.

Quest. You will say, *Is any man so wicked as to pawn away his soul to the Devil?*

Ans. Yes, When any man will venture upon sin, but upon this

this condition, I will repent before I die; that is, as if I ſhould ſay thus, Here I give my ſoul to pawn, if I do repent, then I'le have it again, if I do not repent before I die, then it's gone for ever. As when you give a pawn, you give it upon theſe terms, Well, I give you this, and if I bring you by ſuch a time ſo much money, then I'le have it again, and if not, then 'tis gone. So do men and women, they ſay thus, *Here Devil*, thou ſhalt have the poſſeſſion of my ſoul all this while ſo long as I am in a way of ſin, if I do repent, then I muſt have it again, but if I do not repent before I die, then thou ſhalt have it for ever. Now doſt thou know the price of a ſoul? Oh! is this to ſhew the high price of a ſoul, that will pawn your ſouls thus? And mark to whom you pawn it, you pawn it to the *Devil*, he hath it all this time, it's in his cuſtody: all the while that any one ſins upon hope of repentance, (I ſay) till they repent the Devil hath their ſouls in his poſſeſſion, in is hands: as when you pawn a piece of houſhald-ſtuff, till the time that you bring the mony, ſo long the man you pawn it to hath the poſſeſſion of it. And thus do people; you put your ſouls into the Devils hands, and upon ſuch a condition that you are not able to perform; that is, if you repent, you will have it again, if not, he muſt have it for ever: Oh friends, you little know what repentance means! What is it to repent? it requires a mighty work of God, the ſame power of God that made the world is required to break the heart of a ſinner, ſo that you put it to pawn upon that that is impoſſible for you your ſelves to perform by all the power that you have: Now if a man put a thing to pawn for that which is impoſſible for him to redeem, it may be, if he ſhould have a great many friends that will do ſome great matter for him, then he may redeem it, but it is beyond his power; you will ſay, there is a great deal of danger then that that pawn ſhall never be redeemed. So know, when you pawn your ſouls, you put it into the hands of Satan, and lock it up in the powers of darkneſſe, and pawn it for that that you have no power to bring: Do you prize the Goſpel? and know what a price God hath ſet upon ſouls? O then take heed and ſet a greater priſe upon your ſouls than to pawn them away for every trifle, a thing of naught.

And then, If this be held forth in the Goſpel, *O then do not*

pollute

pollute and defile your souls with sin as you do from time to time. God hath a high esteem of them, have you a high esteem of them likewise? Do not make your souls drudges and scullions to your bodies, only to make use of your souls to provide for the satisfying of the lusts of the flesh, as many men and women have no other use of their precious immortal souls all their lives, but only their souls are imployed to be slaves for the lusts of their flesh: Oh! are these the souls that must cost the blood of Christ, that God hath put such a price upon? surely you do not know the Gospel nor Jesus Christ. If I should tel you what Phylosophers say of the soul, of mens immortal eternal souls (though this be now doubted, yet it was plentifully known among the Heathens) these would be but dry things to you in comparison of this, to tell you that Jesus Christ hath died to redeem souls, theres more in this than in al the arguments that possibly can be brought to shew the excellency of the soul of man.

Oh then, likewise let your Conversation be as becomes this of the Gospel, *in your care of the souls of those that are committed to your care and charge.* Do you profess the Gospel? then you profess withal, that God so esteemed of a soul, that he gave the life and blood of his Son to ransom a soule; Oh then, really demonstrate that you do highly esteem of the souls of your children, and servants, by walking convincingly before them, that you may do all the good you can to them, by instructing of them, by praying for them, and with them; and so before all your friends and acquaintance, let such kind of meditations work thus in you as these, Oh Lord, since I came to know the Gospel, I have learn'd what a high price thou hast put upon souls, Lord, this shall make me for evermore to value souls at a higher rate than heretofore I have done. Oh it were an excellent point to urge upon Ministers, who are charged with many souls, Oh let them so watch over them, pray for them, and preach to them all the Counsels of God, both in season and out of season, that in the great Day of Christ, they may be cleer of the blood of all men, as *Paul* was. And that is the seventh thing that the Gospel holds forth unto us, The preciousnes of souls; and let your Conversations be as becomes this great Point of the Gospel.

But

But then Eighthly, which is as principal an one almost as any and neerly concerns us, and that's this: *The Gospel discovers unto us, the great honor that God hath put upon humane Nature above the Angels.* This could never have been known but by the Gospel, this is as proper a thing to the Gospel as any I have spoken of: And one spiecial design that God had in the Gospel, was, To reveal those thoughts and counsels that he had from all eternity, to put mighty and great Excellencies upon our humane Nature in these two particulars.

First, *In the Personal Union of Mans Nature to the second Person in Trinity*; That's the first, and great way of honor that God hath crowned human Nature with. Hence the Apostle in 1 *Tim.* 1. 6. *Without controversie, great is the mysterie of godliness.* What is it? God was manifested in the flesh. God manifested in the flesh! that's a great mystery of godliness. Now it could not be such a mystery, if God had only taken an humane shape upon Him, (for so it was in the time of the Law) Jesus Christ often took humane shape; as when He strove with *Jacob*, it was Jesus Christ, as might easily appear. But great is the mysterie of godliness, without controversie it's great. *God manifested in the flesh*: that is, God taking flesh of man into a personal union, which is more fully expresst in *John*, 1. 4. *The Word was made flesh.* This was a strange speech, but proper to the Gospel. An Heathen would have thought this a strange speech, and especially if he knew, that by the *Word* was meant, He that was true and eternal God, And then, in *Heb.* 2. 16. it is said, *That Christ did not take the Nature of Angels upon him; but the seed of* Abraham. So that it appears by the personal union of our Natures to the Son of God, God hath advanced human Nature above Angels, above all creatures. Truly my Brethren, in Christs taking our Nature upon him, which the Gospel holds forth to us, me thinks we may see God (as it were) resolving to do a work from Himself, to the uttermost, to manifest the uttermost of his glory in a work out of Himself, the work of God within Himself, it is, His eternal generation, and the possession of the holy Ghost: but now God would work out of Himself, and work out of Himself to the uttermost extent; I'le make a world (saith God,) Heavens and Earth by my Word,

But this is not ſuch a glorious work as I am able to do: I could make ten thouſand worlds, and when I have made them I could make as many more, and more glorious: But I would do ſome work wherein I might manifeſt even the uttermoſt of my glory: What work is that? that is, The work that God pitcht upon, He would do one work from without to manifeſt the uttermoſt of his glory, and the Lord rather pitches upon this, To take the nature of Man into a perſonal uuion with His Son, that's the uttermoſt: And it is impoſſible that Men or Angels, if they were left to all eternity to imagin, could think of a work that it were poſſible for God to expreſs more of His power, wiſdom, and glory in: but we know but little of it now, but we ſhall know more in Heaven. Now, Oh how hath God honored humane Nature in this! That when He would do a work to the utmoſt of His Excellency, that He would pitch upon Mans Nature, to take it into Perſonal Union with Himſelf; here's the myſtery of the Goſpel: now this is indeed the marrow of the myſterie of the Goſpel, *The Word made fleſh*: the ſecond Perſon in Trinity taking Mans Nature upon Him; This is the myſtery of the Goſpel that Angels and Saints admire at, and ſhall be taken up to all eternity in admiring and prayſing and magnifying God for. That's the firſt way of Gods honoring Mans Nature. And then, there is a ſecond thing which the Goſpel reveals, and that's this, *In putting honor not only upon the Nature of Man, as having ſoul and Body, but putting a mighty honor upon the very Body of Man*, the meaneſt and the very loweſt part of Man, the very ſhel, outſide, rine and caſe of Man, that you have in 1 *Cor.* 6. 19. *What, know ye not that your bodie is the temple of the holy Ghoſt, which is in you?* Your *Body* is the Temple of the holy Ghoſt. You have no ſuch thing revealed in the old Teſtament, this comes by the light of the Goſpel. that the Lord hath made the bodies of the Saints to be Temples to the holy Ghoſt, that the holy Ghoſt dwels in their very Bodies as in a Temple as the King in his Pallace, ſo the holy Ghoſt in His Temple: Now theſe *two* are great things revealed in the Goſpel, and had we but a cleer underſtanding of theſe two things, Oh! it would mightily elevate our ſpirits. And Converſations ſutable to theſe two particulars ſurely muſt

need

needs be a high raised Conversation. As now for instance,

3. *In the personal union of our natures with the second Person in Trinity*: Oh how should this raise up our hearts and we should manifest the elevation of our spirits in our Conversations, so as it becomes those that may expect great things from God, surely that God that hath honored our natures so, as to be personally united to his Son, he doth intend great things to some of the children of men, as now, Suppose you that are the poorest and meanest here in this Congregation, you had a Sister that were married to the greatest Emperor in the world, yea, to one that were Emperor of all the whol Earth; now you would think to live another kind of life than you did before, were it beseeming such a man to live now upon scraping of Chanels, or wiping of horse heels, (or any mean imployment,) when his Sisters is married to the only Monarch of all the whol earth, surely he may think now, I must live at a higher rate, for I may expect something by this: So should every one of the children of men think thus, indeed I have liv'd in a mean base way, the humane nature of mine hath been basely subject to filthy lusts, all my daies, I have been a bondslave to sin and Satan, but when I come to hear of the gospel, I hear that the second Person in Trinity, God blessed for ever, equal with the Father, that is the Heir of all things, that he hath not married my humane nature, but hath taken it into a personal union with himself, and is become my kinsman, my neer kinsman, hath taken this into the neerest union as is possible of a creature to be taken into with God: Oh let us be raised then in our thoughts, to think, surely God intends higher things for some of the children of men, than to eat and drink, and satisfie the flesh, and be brutish here in the world, there are higher things that God will do for mankind, and why not for me? I am not excluded no more than others? It was a speech I remember of *Seneca*, (though a Heathen) I am greater (saith he) and I am born to greater things than to be a slave to my body: A Heathen could say so: Oh but when we hear of humane nature so advanced and enthroned in Christ, we should think with our selves, that any one that hath humanity in them is born to higher things, than to make provision for the flesh, to fulfil the lusts thereof:

What wilt thou be a ſlave to the Devil now? Thou heareſt how God hath dignified the nature of man into ſo neer a union with himſelf, Oh doth not this myſterie of the goſpel call to all the children of men? Oh all you children of men! Behold what God hath done for man kind! ſurely the thoughts of God for man-kind are great and glorious, there be higher things you may attain unto, and will you yet periſh, and chuſe your portion here in this world, and be groveling on the ground, as if there were no higher thoughts that God had for your good, than meerly to live as brute beaſts, to eat and drink, and then riſe up to play? Oh if God hath advanced mans nature ſo, do not diſpiſe it in the meaneſt of the children of men, the loweſt ſervant, or pooreſt boy that lies begging at your door for a piece of bread, (for it is of the ſame kind that is united in a perſonal union with the ſecond Perſon in Trinity, of the ſame nature which this poor boy that lies begging at your door for broken bread and meat) therefore honor human nature in every one, and do not vilifie it in thy ſelf; thoſe men that live under the goſpel and vilifie humane nature, they put a diſhonour upon Jeſus Chriſt. And even reverence thy ſelf in private when thou art alone, (I ſay) reverence thy ſelf, do not abuſe thy body, it is the Temple of the holy Ghoſt. Oh remember this all you that are profeſſors of Religion, that theſe bodies of yours, this fleſh of yours (if you be godly and walk anſwerable to your profeſſion) I ſay this fleſh of yours it is the very Temple of the holy Ghoſt, do not abuſe it; it's the Apoſtles argument, *Therefore fly fornication, and be not joyned to whores; for your bodies are the temples of the holy Ghoſt*: Oh it makes the ſin of uncleanneſs to one that profeſſes the goſpel of Chriſt a curſed ſin, the ſin of uncleaneſs in a profeſſor of the goſpel, it's a thouſand thouſand times more abominable than the ſin of uncleanneſs in another: why? Becauſe they know how God hath advanced humane nature into a perſonal union with himſelf, and how their bodies are the Temples of the holy Ghoſt. What ſhal I make the Temple of God a ſty for the unclean ſpirit, a cage of unclean birds? God forbid. There hath been a great deal of do about ſtony Churches and Tempels, and you ſhould have a great many baſe whoremaſters plead for the Whore of *Rome* (the Miſtris of all fornications

tions) in bowing, and cringing with Cap, and knee as ſoon as they ſet their foot in ſome of our meeting places; and in the mean time abuſe the Saints which are the Temples of the holy Ghoſt, and abuſe their own bodies, and yet they profeſs themſelves, Chriſtians; Oh now; either deny thy Chriſtianity, or do not abuſe thy body to any filthy luſt, for it is the Temple of the holy Ghoſt. This the Goſpel holds forth. And let thy Converſation be now as becomes the Goſpel of Jeſus Chriſt; not abuſing thy body ſo; For we ſee that the Goſpel cals for bodily cleanneſs, as well as ſpiritual cleanneſs, and truly I do not know ſtronger arguments to Godlineſs than theſe that we have mentioned here in the Goſpel: We have gone thorugh three, Gods infinit hatred of ſin. The price of ſouls. And the honor that the Goſpel ſhews that God hath put upon humane nature. Converſations but becoming theſe three, would be other manner of converſations than you have. I ſhall only ſpeak of a fourth, and that's this,

4. *The Goſpel holds forth the greateſt example of ſelf-denial that ever was in the world*, & by all waies that ever God hath made known his mind, he never hath revealed his will in an example of ſelf-deniall ſo as he hath done in the Goſpel; and that is in the example of the Lord Jeſus Chriſt: God evidenceth there ſuch a work of ſelf-deniall, as never was, and 'tis impoſſible to apprehend a greater example of ſelf-denial than that is; though Chriſt thought it no robbery to be equal with God; reade but the ſecond of the *Philippians*, verſ. 7, 8. and there you may ſee what Chriſt was, and yet how he emptied himſelf, how he denied himſelf in his honor, how vile he was made in the world, though he was the brightneſs of his fathers glory yet he was made of no reputation; how he denied himſelf in riches, Chriſt that was the Heir of all things, though he were rich, yet he was made poor for us; how he denied himſelf in his pleaſures, he was the delight of the Father from all eternity, and yet he was made a man of ſorrows; he denied himſelf in his life, for he was the Lord of life and yet he ſubjected himſelf to death, to a curſed death for us: Oh the example of Chriſt in ſelf-denial is the greateſt that ever was: and this ſeemes to be one great end of the humiliation of Jeſus Chriſt

Christ to hold forth a preaching pattern of self-denial to the world: And there's a great deal more power in the pattern and example of self-denial, then in the commands of self-denial, I only present this to shew you that it is the most unbeseeming the Gospel for any one that professes the Gospel to be selvish, altogether scraping for themselves; and what soever service they are put upon except *self* may have an oare in it, they have no mind to it; Oh 'tis becoming the Gospel of Jesus Christ for men and women to be emptied of themselves, no matter what becomes of our selves, but be willing to give up our selves for publick good, to venture your estates and lives, and all your comfort, yea to be swallowed up in the glory of god; to be nothing ,that Christ may be all. In the Gospel of Christ, we find that Christ he was swallowed up with the glory of his Father; and he came not to doe his own will, but the will of his father that sent him; and though he was one that had infinitely more excellency than all men and Angels in Heaven and Earth, yet he was content for the honor of his Father to be made as a worm and no man, to be trampled under foot, to endure the greatest extremities of all sorts; this holds out an example to us, thar while we live in this world we should be taken off from our selves: Oh this self-love stickes much in the hearts of men and women: now upon the example of Christs self-denial, we are requiered to deny our selves, and it is the proper lesson of the Gospel, *He that will follow me, let him deny himself*; you never read of such a precept in all the old Testament; (though no question the people of God did deny themselves then,) but in expresse terms so fully you have not such a thing there: and there's no such rules among the Heathens for a man to deny himself, *Let him deny himself*; those that know the Original, know that the word is, not only to *Deny* but there is that joyned to it that doth encrease the signification, let them deny themselves, *throughly*, there is a preposition put to the word, to shew that those that will come to Christ must deny themselves, and that throughly, it is a proper lesson of the Gospel and the first lesson. Oh when our Lord and Master had thus denied himself, and emptied himself for good to us, what is beseeming this Gospel, but that all that are professors

fessors of it should deny themselves? It is very unbeseeming the glorous Gospel, for a Christian to be selvish, to have his self-ends, and self-waies, and interests in every thing, as generally almost all men in the world they are acted by *self*, some self-ends, or self-excellency carries them on in their actions, or else they have no heart to do any thing; this is unbecoming the Gospel. But now I say, one that would live as becomes the Gospel, must be wholly emptied of himself, whatsoever parts, estate, credit, or honor he hath in the world, must be melted into the glory of God; Jesus Christ for the glory of His Father, was content infinitly to deny Himself more than we can; For what have we to deny our selves of? Do you or I live as becomes the Gospel? when (I say) all that we apprehend to have any excellency in, we have it all swallowed up in the glory of God, when we can dedicate and consecrate our lives, honor, liberties, estates, comforts, and all to the glory of God, and be as nothing to our selves, and let God be all in all to us. Ministers may bring many reasons why we should deny our selves, but all these reasons comes to nothing, till the soul comes to behold the cleer light of the Gospel, and there beholds the Son of God by faith, how he did empty Himself; nay then, saith a beleeving soul, if the Son of God did deny Himself, was emptied thus for me, Oh then let me be wholly taken off from my self, and venture wholly upon God, I must not live in my self, nor live for my self, nor live to my self; but wholly live in God, and for God, and to God, and upon God: Oh this is that which becomes the Gospel of Jesus Christ.

SERMON

SERMON VI.

PHIL. I. 27.

Only let your Conversation be as becomes the Gospel of Christ.

THE Ninth thing that the Gospel holds forth is this, *That our Conversation should be sutable to spiritual worship, the spiritual worshiping of God.* The worship that there was in the time of the Law, it was carnal in comparison of what there is in the time of the Gospel: And therefore a great part of the worship of God is called, *a carnal commandement*, and *rudiments of the world*, and *beggerly things*; If you reade the 2. of *Colossians*, there you have strange expressions about that which was even the worship of God: and so in the *Hebrews* divers times. But now you know what Christ saith in *John* 4. to the woman of *Samaria*, *The hour cometh when ye shall neither in this Mountain, nor yet at Jerusalem worship the Father: But the hour cometh, when the true worshipers shal worship the Father in spirit and in truth: for such the Father seeks to worship him.* We must not think to worship God in such carnal waies as before. I beseech you consider this one thing, Certainly God wil have as much worship in the time of the Gospel, as ever He had: But where we have one external thing to worship God in now, in the time of the Law there was an huudred, an hundred to one of external things: yet now this worship of God must be made up some way; we are not cal'd to those outward worshipings offerings, sacrifices, and costly things as they were in the time of the Law; now, how should this be made up but in spiritual sacrifices, in persenting our bodies and souls

ſouls to God as a living ſacrifice, therefore ſuch men and women as altogether are for the out-ſide of things in the worſhip of God, and becauſe God hath appointed but a few things in his worſhip; we have uſe of no other creature in the worſhipping of God, but meerly the Bread and Wine, and Water, only theſe elements; and the Man to ſpeak to us, to be either Gods mouth to us, or our mouth to God; there's all we have appointed in the Goſpel for the worſhip of God; therefore it is expected if we would have our Converſation be as becomes the Goſpel, to be very ſpiritual in our worſhip, and therefore to take heed of thinking to make up Gods worſhip with external things of our own, that's exceedingly unbeſeeming the Goſpel: Many thought in former times, they did honor God much by adding to His Worſhip ceremonies, external things; and peoples hearts are ſet moſt upon them, becauſe they are from man, they are humane: I'le give you but one Scripture to ſhew how we ſhould for ever take heed of traditions of men, and of mixtures in the Worſhip of God, becauſe that the Goſpel points at ſpiritual worſhip: That place in 1 *Pet.* 1. 18. *Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold*: from what? *from your vain Converſations received by traditions from your fathers; but with the precious blood of Chriſt, as of a Lamb without blemiſh, and without ſpot.* See what an argument the Apoſtle uſes here unto thoſe he writ to, ſaith he, There was a time that you worſhiped God in an external way, and in a ſuperſtitious manner, according to the traditions and fancies of your fathers, this was before you knew Jeſus Chriſt; but (ſaith he) now you come to know Jeſus Chriſt, know it was the blood of Jeſus Chriſt that was ſhed to redeem you from this vain Converſation that you received by tradition from your forefathers. I do not know any one Scripture hath more power in it to take off mens hearts from all falſe and ſuperſtitious worſhip, from all old cuſtoms that they had from their forefathers, (as people are mightily ſet upon old cuſtoms, to worſhip God according to them, what a ſtir and do had we to get off men from their late Service-Book (the great *Diana* of *England*) which was made up of the ends and ſhreds of the *Romiſh* Maſs-

Book, only printed in an English letter; and reading and babling over Burials, and such kind of trumperies, Oh how were those old *Samaritan* customs setled in the hearts of men? as coming up to the Communion Table, and there to kneel down at Rails like so many Beads-men to the Pope, and Votaries to *Rome*, Mens hearts are mightily set upon such foolish things as these are. But now this text tels you, that if you know what it is to be redeemed by the blood of Christ, you must know that the blood of Christ was shed for to take you off from your vain conversation received by tradition from your forefathers: Christ shed his blood that he might deliver you from all such traditional things, that so you might worship God in spirit and in truth; this becomes the Gospel. And at your leasure do but reade over that second Chapter of the Epistle to the *Colossians*, speaking of men, *that in a voluntary humility, worship Angels intruding into those things which they have not seen, and vainly puft up by their fleshly mind.* And then in the 16. verse, *Let no man therefore judge you in meat, or in drink*, (not that you may not eat flesh at such and such times in the year) *or in respect of an holy day, or of the new moon, or of the Sabbath daies*, (the Jewish Sabbath daye) let no man judg you (saith the Apostle) in regard of these things, *which are a shadow of things to come.* Then in the 19. vers *And not holding the head.* Those that stood upon such things as these are, they are here charged for not holding the head, that is, they did not hold Christ; as if the Apostle should say, If so be that you hold Christ, and profess Christ, you would not stand upon these things, upon these kind of superstitious waies in the worship of God. And you shall find in the Epistle to the *Galatians*, the Apostle telling of the *Galatians* about such kind of waies of continuing and holding of the worship of the Law, saith he in *Gal.* 4. 10. *Ye observe daies, and months, and times, and years*: What then? *I am afraid of you, lest I have bestowed upon you labor in vain.* As if the Apostle should say, I profess I see you stand upon such old things, and worshiping of God in an external way; I am afraid of you, lest I have bestowed all my labor in vain. This is so opposite to the Gospel, as makes me think, and am afraid that all my preaching of the Gospel to you is in vain: and yet mark my Brethren

thren, what were theſe daies, and months, and times, and yeers? they were ſuch as God heretofore had appointed, but now they were ceaſed, after Chriſt came, out of date, and yet they ſticking to them after the death of Chriſt (ſaith the Apoſtle) I profeſs I am afraid of you, that all my preaching is in vain to you: Now my brethren, what ſhall we ſay to thoſe that ſtick upon theſe things that God had never appointed, but were of Popiſh ordination: As keeping one time more holy than another, and thinking thereby to tender up ſervice to God: Why ſhould we not keep the memory of ſuch and ſuch times? Now as to keep them ſo as to think that they ſhall ſanctifie any time, is a dangerous thing, a ſign that they underſtand the Goſpel but little, to think that any men upon any reaſon whatſoever ſhould be able to ſanctifie a time, to make that time to be holy, (I ſay) that's unbeſeeming the Goſpel; no man can make a holy day under the Goſpel.

Obj. But you will ſay, We keep daies of faſting, and thankſgiving.

Anſ. But there is a great deal of difference between them and theſe times that here the Apoſtle ſpeaks of.

Now the keeping of holy daies is this: We account the time holy, and the very duty is more acceptable becauſe it is performed at that time; as now on the Sabbath day, there may be a Sermon on the week day, but certainly it's a more holy worſhip of God to hear upon the Sabbath, then on the week day, and wee ſanctifie Gods name more on the Sabbath than on the week; why? Becauſe the time doth ſanctifie the duty, being ſet apart by God: As in the Temple, the duty was more acceptable than in any other place; why? becauſe it was ſet apart by God; but we cannot make any place holy, and ſo no time holy: ſo that our dayes of faſting & thankſgiving are only thus, that we wil ſpend that time in holy duties, to humble our ſelves, or to bleſs God, but not to make this time holy, ſo that the duty ſhould be holy becauſe it's on this day rather than on another day; that's the ſuperſtition of it, when a duty ſhould be holy rather on this day than on another; as now, ſome they think it's a more holy thing to receive the Lords Supper on an Eſter day than on another day; this is ſuperſtition, to think

the duty is more holy by any holiness that men put upon a thing, that's unbeseeming the Gospel; and we are redeemed from such vain Conversations by the Blood of Christ; and while men stick upon these things, and say, let them do what they will me thinks these things are good and right, it's very evil. Thus it was with the *Galatians*, they had more seeming reason to think that those things that they stuck upon were according to God than you, yet saith the Apostle, I am afraid of you lest I have spent all my labor in vain, lest I have been a burning and shining Lamp to no purpose: and truly there is no people of which there can be less hope that the Ministry of the Word should work savingly upon, than those people that are set upon old customs in the Worship of God, as Wines upon their lees: and till the Lord be pleased to take off your hearts from old customs in the Service and Worship of God, there's a plain demonstration that the preaching of the Gospel hath not prevailed with your hearts, for you do not live as becomes the Gospel: That which becomes the Gospel it is worshiping God only in a spiritual way, the consecrating of your souls and bodies, and all you have to the Worship of God, in making them to be an holy sacrifice to God, and that according to the rules of the Gospel, *which is your reasonable service.* And that's another particular that the Gospel teaches: And therefore to live as becomes the Gospel, is, to worship God in spirit and in truth.

The tenth thing that I shall further add of what the gospel holds forth to us, and that is of such consequence that I shall a little insist upon it, that is, *The near relation that we are in to God and Christ, and spiritual union with him.* This is opened in the Gospel more fully than ever it was before. The relation to God.

First, God as a Father, and Beleevers as Children, yea, and as Children of age; for though in the Law, it's true; we find that God was there a Father, and *Ephraim* was his dear son: But you shall find in the 3. of *Galatians*; That now we are as *children of age*; whereas Beleevers in the time of the Law were underage. Now you know any of your Children when they come to be of age, and to live to themselves, and out of their Apprentiships, then their lives are after another manner than when

when they were little children in ther non-age, now they come to have ſtocks in their hands, to trade for themſelves, and not to be any more as ſervants; a child before he comes of age is under Tutors and Governors in the family, but when he comes to yeers of diſcretion, then he lives like a man, aud commands rather in the family, and is ſerviceable to none but his father and mother. So we ſhould live as becomes children of age, that is, manifeſting in our converſation a ſtaiedneſs, wiſdom, and gravity, and now to live more above the things of this world than before we did, as children of age.

And for the union we have with God, that is, *That the Saints now are made one with God, and with Chriſt his Son:* In 1 *Cor.* 6. 17. *He that is joyned to the Lord, is one Spirit.* It's a very ſtrange expreſſion, we are one *Spirit* with God and with Jeſus Chriſt. O what Converſation becomes this, that we ſhould be principled & acted with the ſame Spirit? ſurely ſuch a one as muſt manifeſt that we are crowned & graced with the ſame Spirit, that is Gods Spirit, and the Spirit of Jeſus Chriſt his Son; now ſurely that muſt needs be a very holy Spiritual Converſation. 1 *Cor.* 3. 16. *Yea, the Spirit of God dwelleth in you* (ſaith the text) and 2 *Cor.* 6. 16, *I will dwell in them, and walk in them, and I will be their God, and they ſhall be my people.* See the neer union that we have with God that the goſpel holds forth to us. Yea and there is another phraſe which is very remarkable, That as the Spirit of God is in Beleevers, ſo Beleevers are in the ſpirit *Gal.* 5. 25. *If we live in the Spirit, let us alſo walk in the ſpirit* (ſaith the text) The Spirit lives in us, and we live in the Spirit, what Converſation muſt there needs be here then? Oh let us walk, not in a fleſhly way, to ſattisfie the luſts of the fleſh, but in the Spirit, the fruits that do become the Spirit of God: You ſhall ſee them in this 5. of *Gal.* 22. verſ. &c. *But the fruit of the Spirit, is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance, againſt ſuch there is no Law. And they that are Chriſts, have crucified the fleſh with the affections and luſts of it.* If we walk in the Spirit, then here's the fruit of the Spirit; Would you have your Converſations ſuch as becomes the goſpel, then mark but theſe three Phraſes:

1. The Spirit of God is in you, in a conſtant way taking up his

his habitation and residence in your bosoms.

2. You live in the very Spirit, as in the proper element of a Christian.

3. You are one Spirit with God. Put these three, and Oh now, how unbeseeming to these three expressions (that we have in the gospel and no wher else) is it for professors of the gospel to satisfie the lusts of the flesh? Oh how unsutable are fleshly lusts to a spiritual man; Oh take heed of this for ever you that make profession of the gospel, do not wallow in the mire of uncleanness, do not give liberty to the lusts of the flesh, but mortifie the lusts of the flesh and the deeds therof, for you are joyned so neer to God himself, ye live in God too: *Col.* 3. 3. *Your life is hid with Christ in God.* It's a very transcendent phrase that the Saints do live in God; you do not only live in the aire and breath in the aire, but while you live here in the world you live in God, Oh the wonderfull mystery of the gospel! and the high things that are held forth in the gospel, That Gods Spirits is in us, and we are in the Spirit, and we are the same Spirit with God, yea, and we live in God; Oh then what a Conversation should be sutable to these things; seeing these things are thus, what manner of persons ought we to be? Yea, and there is another expression and that's more full than any of these and that's in the prayer of Christ, in the 17. of *John*, 21. *That they all may be one, as thou Father art in Me, and I in Thee, that they also may be one in vs*, The gospel discovers this union, for the Saints to be one with the Father and Son, as the Father and Son are one; now those that are joyned so neer to God, ther Conversations had need be holy, and blameless, witnessing the glory of that God that they are so neer related to. I remember in handling of that point of *drawing nigh to God in his worship*: There we shewed what holiness is required in those that are so nigh to God; but those that are one with God, and in God Oh how much of God, of Jesus Christ should shine forth by their lives in the faces of others? Reade these Scriptures and by faith make them real to your soules, and then let your consciences tel you what Conversations is requiered of you: If you be a Beleever, this is so: Charge your souls with this, when any temptation to evil comes? What, is it fit for such a one as I to

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live thus, who have the Spirit of God dwelling in me, yea and I dwelling in the Spirit of God, and joyned ſo as to be one ſpirit with God, yea and to live in God, and to be one with God, as the Father and the Son is one? and is this converſation ſuch as beſeems one that is raiſed to ſuch a height of honor as this is? Chriſtians, remember this, it wil be a mighty help to your holy Converſations, to put you on to ſhine before men in a holy Converſation, to walk in the Spirit, conſidering the near union we have with God; we ſhould never have known theſe things had we not had them revealed to us by the goſpel. Oh this glorious goſpel that hath revealed ſuch glorious things to us as this is.

And then, *Our relation and our union with Jeſus Chriſt.* You know the Scripture makes Chriſt ſomtimes to be the *Root*, and we the *Branches*, therefore we are to bring forth fruit, ſeeing that we are Branches in Him that is the Root: Bring forth fruit ſutable to the Sap. You that bring forth ſowr grapes, grapes of *Gomorrah* that have bitter tart ſpirits, and live in any wicked and ſinful way: Is this the Sap that is ſutable to the Root? You are graffed into Jeſus Chriſt, and not into a Crab-ſtock: And do you receive this Sap from the Root? Oh you are a diſhonor to the Root you grow upon. *I am the true Vine* (ſaith Chriſt,) *and every Branch in me beareth fruit, and my Father purgeth it, that it may bring forth more fruit.* Chriſtians ſhould ſo live in their Converſations as to manifeſt the fulneſs of the Sap and juyce that there is in the Root, the Lord Jeſus Chriſt; it's not enough here and there to have a leaf, and a grape or two, but full ripe cluſters of grapes becomes thoſe that grow upon ſuch a fruitful Root.

And then you know, *Chriſt is the Head, and we the Members.* Then do not diſhonor your Head: When there is a temptation comes to any ſin, but will not this be a diſhonor to my Head? do I receive ſuch a ſpirit form the Head to act after ſuch a ſinful courſe? Oh be not a crown of thorns to your Head Jeſus Chriſt. Yea, and the Union is very great; for it is not only that we are Members of Chriſt, and ſo we are in Chriſt; but Chriſt in us: the Root is not in the Branch, though the Branches be in the Root: and the Head is not in the Members, though the Head be

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joyned with the members. But Chriſt is in us, as we are in Him, and ſo the union is very glorious and myſterious. You complain of weakneſs: But is there not ſtrength in Chriſt? are you not joyned to Chriſt thus, and a member of Him, and a branch in Him? what ever infirmities you have which bows you down, yet there is power enough in Jeſus Chriſt to convay to any, to enable them to walk in an holy Converſation before the Lord, to renew their ſtrength as the Eagle: Manifeſt then the vertue of your Head, from whence all the ſinnews of every members ſtrength doth ariſe.

And then, you know the relation we have to Chriſt, *As He is the Husband, we the Spouſe:* Oh do not diſcredit your Husband. Any wiſe vertuous Wife would make it a mighty argument againſt any evil way; It will diſgrace my Husband; eſpecially if her Husband be a publick man in place and authority. Oh let this be an argument againſt every ſin, even the appearence of evil, it will be diſhonorable to the Lord Jeſus who is my Husband, How can I do this wickedneſs againſt my Lord, and my God, who hath betrothed me to Himſelf, ſo that I am *bone of his bone, and fleſh of his fleſh.* That's the ſecond thing.

And then a Third thing that the Goſpel holds forth to us that we ſhould labor to ſute our Converſations according, is this; *The near Union that the Saints have one with another.* It's not ſo revealed any where as in the Goſpel. *Rom.* 12. 5. we are ſaid there, *to be members one of another, as we are members of Chriſt.* (I beſeech you obſerve it) ſo we are members one of another. That Scripture may be in ſtead of all for this, in *Epheſ.* 4. 4. the exhortation there to unity; We muſt *endeavor to keep the unity of the ſpirit in the bond of peace.* Why? For, *there is* one *body, and* one *ſpirit, even as ye are called in* one *hope of your calling.* One *Lord,* one *Faith,* one *Baptiſm,* one *God and Father of all, who is above all, and through all, and in you all.* See, here's ſome *ſeven ones* to be an argument of unity. One body, and one ſpirit, and called in the hope of one calling, and one Lord, and one Faith, and one Baptiſm, and one God: Where have you ſuch a unity demonſtrated but in the Goſpel of peace and love? And I do not know in all the Book of God where any one duty is more preſſed than unity. Somewhat we hinted

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in ſpeaking of the Love of God, which is a great deſign of the Goſpel to hold forth, and there we ſpake ſomewhat of Love: But here of the *Unity* of the Saints, being ſo neer united into one thing, the Saints ſhould be one; and certainly it's the moſt unbeſeeming thing in the world that can be for Saints to be divided in their affections, upon ſome little differences in Judgment; Let me argue with you, What? was the Coat of Chriſt without any ſeam, and ſhall the Body of Chriſt be rent all to pieces? Fy for ſhame, the Goſpel of Chriſt is in your hands which teacheth another leſſon. Next to our ſalvation, the Goſpel intends the *union* of Saints, and there's nothing preſt more ſtrongly in every leaf of it, and it's here in my very Text that makes me to ſpeak to this; for mark the very words that follow in this of my Text, *Phil.* 1.27. *Only let your Converſation be as becomes the Goſpel of Chriſt.*

Now if you ſhould ſay, Wherein ſhould we walk ſo? The Apoſtle doth anſwer then, *That ye ſtand faſt in one Spirit, with one mind, ſtriving together for the faith of the Goſpel.* Mark, *ſtriving together,* he would have the Saints to be ſtrivers: I but ſtrivers for what? Not for their own will and humors, and opinions, and fancies, and cuſtoms, and traditions which are out of date; but ſtrivers for the *faith,* for the *faith of the Goſpel,* for the Doctrine of *faith*; and they ſhould labor to joyn all their ſtrength together (both ſhoulders and hearts:) There's a great deal of ſtriving now, Profeſſors of the Goſpel they ſtrive aſunder; but the holy Ghoſt would have us ſtrive together; and this is as becomes the Goſpel (ſaith the text:) The Apoſtle here doth inſtance in this particular above all others, that to live as becomes the Goſpel, it is to *ſtand faſt,* with one Spirit, with one mind, ſtriving together for the faith of the Goſpel. Oh how unbecoming the Goſpel is the waies and lives of moſt Chriſtians now!

Q. You will ſay, From whence are theſe ſad diviſions and riſings up of hearts amongſt the Tribes, ſo that one thinks that he hath the truth, and another judgeth that he alone is in the right way?

A. I beſeech you therefore, becauſe it's ſo fully inſtanced in the very words of the Text, that the Apoſtle inſtances in this particular, give me leave to ſpeak of it in a few words, certainly

his meaning is not (when he ſaith, that you ſhall be of one Spirit, and of one mind) that men ſhould give up their judgments and conſciences to the opinions of other men, that others (according to their power) may again lord it over us, and ſo enſlave our ſelves to draw in their yokes, to grind in their Mills, and plow with their Aſſes, yea that were againſt other Scriptures. No, but the meaning is this, That we ſhould labor to find out what is truth, ſearch for it as for ſilver, and go according to what light we have, but yet ſo, though we ſhould differ, to *keep the unity of the ſpirit in the bond of peace*, and joyn in all things that we can, and walk ſo lovingly, that it may appear, that if there be difference, it is meerly that which conſcience makes, becauſe we dare not deny what we are perſwaded in conſcience is a truth: We cannot put out the convincing light of the candle of the Lord which is ſet up within us, yet we can live in unity and peace and be uſeful one to another, communicating our gifts and graces, comforts and experiences one to another as it becomes Chriſtians. And indeed it is a greater honor to the goſpel; for men though they do differ in their judgments, yet if they can keep *the unity of the Spirit in the bond of peace*, I ſay, it is a greater honor to the goſpel than if they were all of the ſame mind. You know the *Turks* they are all of one mind, but I cannot ſay ſo of the *Papiſts*, yet they have a chain to keep them together. We reade of the *Egyptians*, that when it was darkneſs among them, they ſat ſtill and kept cloſe together, but when it came to be light, every man went about his own buſineſs: ſo when light doth begin to break forth, and there's liberty given to ſearch into truths; we cannot imagin that at the very firſt men ſhould be of the ſame judgment, except they will give up their conſciences and ſacrifice their reaſon one to another, but though they be not of one judgment, yet there may be kept a bleſſed unity of affection, there may be a golden girdle clapſed about their loyns: yea, and of practice ſo far as men can with peace of conſcience, and joy in the holy Ghoſt, ſo as not to ſin againſt Conſcience and Light; Unity of affection and practice ſhould be endeavored to the utmoſt, and it is a moſt Chriſtian thing ſo to do; and certainly this ſhould be ſtudied and endeavored by us, as much as lieth in us. Me thinks

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when I reade over the Epistles of *Paul*, or any part of the new Testament, I see nothing more presſed than this (next to beleeving in Jesus Christ,) and therefore it should be the care of Christians. And as it ought to be the care of Christians to study unity and peace; so I beseech you that small differences may not be abused and heightned so far, as because some do differ from others, that therefore presently (if they be the least part especially) all the odium should be cast upon them, though they can appeal to God that they do endeavor to know the mind of God, and to keep unity so far as they can without sin. And we shall see that the Scripture doth never lay the sin of division upon any, except those that do lay it upon them are able to say, that those make division from some corrupt end or other of their own: and then it charges them deeply: as that place is most famous that you have in *Rom.* 16. 17, 18. (and I verily perswade my self that there is many of you that hear this text very much abused) *Now I beseech you brethren, mark those which cause divisions and Offences contrary to the Doctrin which ye have learned. and avoid them.* This is the great place against that sin which we call schism, for schism is nothing but a rending asunder, *that cause division* [schism] *contrary to the Doctrin which ye have learned, and avoid them.* Now you know the sin of schism was cast by the Popish Bishops heretofore upon all that would not be of their minds in any Ceremonies and Will-worship, and because many would not come up to the Rails, and submit to receive the Lords Supper by kneeling, in that way that it was then administred by our Prelatical Priests, therefore they were termed Schismaticks: And so at this day, many cry out of others if so be they cannot swallow Camels with them, if so be they differ in some things wherein they cannot joyn with them because it would be sin and a snare to them, they presently say they are guilty of schism and faction (there is a great deal of taking Gods Name in vain in this thing;) yet they do not tell you what the true nature of schism is, but if any persons joyn not with the greater part (which is usually least conscientious) that is Schism in an high degree; this is not that that becomes the Gospel, presently to judg all that differ from us. But mark the next words, and there the Apostle tells what Schism is.

Firſt, It muſt be contrary to ſound Doctrine, for (ſaith he) "They that are ſuch, ſerve not our Lord Jeſus Chriſt, but their "own belly, and by good words, and fair ſpeeches, deceive the "hearts of the ſimple: The Apoſtle could take it upon his conſcience by ſeeing the behavior of theſe men, that the cauſe why they differed from others, it was not out of tenderneſs of conſcience and deſire to know the mind of God, but by their behavior he ſaw enough to ſatisfie his conſcience, their Converſation gave their Profeſſion the lye; and therefore (ſaith he) *avoid ſuch.* So I confeſs, if men can take it upon their conſciences, as they would anſwer to Jeſus Chriſt; I ſee ſuch and ſuch men to differ thus, but I can appeal to Chriſt in it, that upon theſe and theſe grounds I am perſwaded it is not out of tenderneſs of conſcience, and I am verily perſwaded that there is no willingneſs in them to know the mind of Chriſt, but it is to ſerve their own carnal ends, and purpoſes. I confeſs if we can take this upon our conſciences as we will anſwer it to Jeſus Chriſt, that there are ſuch and ſuch grounds upon which we beleeve Chriſt will ſo account, that ſuch men do not differ through their tenderneſs, but from their own carnal ends, theſe men may be accounted Schiſmaticks: This is the ſin of Schiſm, when through want of love and to ſerve their own by-ends, men ſhall rend one from another: But now is it poſſible to think that the holy Ghoſt ſhould lay ſo great a load (as to command the Saints to avoid ſuch perſons) upon men whoſe conſciences are upright with God, ſure when a man ſhall be able to appeal to God, and ſay, Lord, thou that knoweſt all things, knoweſt that it is the deſire of my ſoul to know thy will, and I ſearch for it, and pray for it, and it is the affliction of my ſoul that I differ in any thing from my brethren that I ſee to be godly, and if I knew thy mind, thou knoweſt I would quickly cloſe with them, and account it the greateſt happineſs that can befall me in this life to ſhake hands with them in ſuch and ſuch particulars; But thou haſt laid this charge upon me, that I muſt do what I do out of faith, and I ſhould ſin againſt that Rule of thine if I ſhould yeeld to that that I ſee no footing for out of thy Word. Now if a ſoul ſhould make this moan to Jeſus Chriſt, do you think that Chriſt would account this man a Schiſmatick? and that he muſt be avoided and

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perſecuted as a ſchiſmatick? no certainly ther's a great miſtake in this, and this is meerly for want of charity; and that which the holy Ghoſt is ſo bitter againſt is, when men for want of love to their brethren, and for to ſerve their own baſe ends make breaches and rents in the Church; judg ſuch now to be guilty of the ſin of ſchiſm and no other; for that is to break unity, to judg others guilty of ſchiſm, meerly becauſe they differ from you, and cannot read by your ſpectacles, theſe extreams that I have ſpoken of, are waies that are very much unbeſeeming the goſpel of Chriſt for men out of baſe ends to break unity, to rend from the Saints; or otherwiſe becauſe men joyn not with you in every thing you deſire, therefore preſently to put ſuch a brand upon them, as to ſtigmatize them for ſchiſmaticks, certainly this unchriſtian-like nick-naming the children of God maintains the breach and widens it more and more; whereas the Converſation that becomes the goſpel is to ſtudy, to find out the truth. And do I ſee Learned and Godly men of another judgment? Let me pray more unto the Father of lights for the Spirit of revelation: it may be I maymiſtake; If I be miſtaken, Lord diſcover it, let me not go on in the waies of darkneſs, but take away the ſcales from my underſtanding, that I may ſee into the deep things of God and his goſpel; And therefore others that they differ from ſhould tender theſe, as brethren, and look upon them and ſee, are they not conſciencious in all their other waies? Can I be able to find any fault with them in their lives and Converſations? It may be it's their miſtake, then let me pray for them and labor to help them, and tender them all I can, it may be God will reveal his mind to them more fully afterward: Now in what we have attained let us walk, and if any be otherwiſe minded God will reveal his mind to them, and this carriage ſhould be in Chriſtians one towards another, that differ one from another, and this is a Converſation becoming the goſpel: But when one differs from another, for to give reviling ſpeeches and names of diſgrace, and to caſt dirt one upon another, this is exceeding unbecoming the Goſpel, yea, if the heathens were amongſt us, they would even loath the Goſpel of Jeſus Chriſt to ſee the carriage of Chriſtians that there are at this day amongſt us: But the Converſation that becomes

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the gospel of Christ, is that which manifests unity, to live in unity one with another, for the Gospel preacheth to us the greatest unity of christians that possibly can be between man and man,

Again, The gospel holds forth this, *The glorious happiness of the Saints in Heaven.* You cannot find much of that in the Law in all the old Testament you find but little of eternall life, I can not discover three texts from *Genesis* to the end of *Malachi* that doth cleerly hold forth eternall life; it's true, our forefathers (no question) in the old Testament did know that there was eternall life, and some Scriptures there are that do tend that way; but I beleeve there's none of you can give many texts from *Genesis* to *Malachi* that do expressly hold forth the glory of the Saints in Heaven. Now the gospel that holds it forth in 2 *Tim.* 1. 10. saith the Apostle there (seeking of the glory of the Saints and immortality) in the 9. ver. *who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which he hath given us in Christ Jesus before the world began: But now is made manifest by the apperance of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.* How comes life & immortality to be brought to light through the gospel? Did not our forefathers know of life and immortality before? Yes, but very darkly, and some of the eminent ones knew but little of that exceeding riches of glory and happiness the Saints shall be crowned with in Heaven, life and immortality is brought to light through the gospel.

In former times was it known (till Christ came in the flesh) that the happiness of the Saints should be in the vision of God, in standing before the face of God, and beholding him in glory in Heaven?

Did they know the communion that the Saints shall have with God, and with Jesus Christ in his bodily presence in glory?

Did they understand the fruition of God, and Gods being all in all to the Saints, as he shall be in the communication of all fulness of good?

Did they understand the inheritance of the Saints which is in light?

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Did they know that the Saints were not only Heirs, but Coheirs with Jeſus Chriſt? Theſe things are known only in the Goſpel, the glorious reward of the Saints.

Did they in the time of the Law, know that theſe bodies of ours ſhould be made more glorious than the Sun in the firmament? This the Goſpel tels us, that theſe lumps of clay which we carry now about with us, ſhall be one day more glorious than the Sun ſhining in his luſtre.

Did they know that our bodies ſhould be made like to the glorious Body of Jeſus Chriſt? *That it is ſown in weakneſs, but it is raiſed in power: ſown in diſhonor, but raiſed in glory; ſown a natural body, but ſhould riſe a ſpiritual body; and ſown in corruption, and ſhould be raiſed in incorruption?* Cereainly theſe things were very little known to the forefathers (if known at all.)

Now theſe things were the great Counſels of God, that were kept hid from all eternity, only the Lord did reſerve the diſcovery thereof to the coming of his Son, that was the time for opening of Heaven, Heaven was ſhut, and there was little ſeen of the glory thereof till Chriſt was incarnate in the fleſh, the Lord (I ſay) reſerved the opening of the gates of Heaven, and the ſhewing of the glory of it to the Saints till the coming of Jeſus Chriſt. Chriſt now tells us of manſions that He is gone before to prepare for us, and when our earthly Tabernacle is diſſolved, we have a building, not made with hands, but eternal in the Heavens. Oh now my Brethren, how ought we to live? It's the argument of the Apoſtle when he ſpeaks but of the great change in the Church here (ſpeaking of new Heavens and a new Earth) it's meant of the ſtate of the Church that it ſhall be in even here, and ſaith he, *What manner of perſons ought we to be in all holineſs and godly converſation?* But then when we hear of the higheſt Heavens, *Abrahams* boſom, the Paradiſe, the Saints ſhall be living with Chriſt, wrapt up to the third Heavens (as the Apoſtle was:) Oh what manner of perſons ought we to be in all godlineſs and holy Converſation?

Now if you ſhould ask me, what Converſation is becoming the Goſpel? I would tell you, that which we have in the third Chap. of this Epiſtle; *For our Converſation is in Heaven.* Upon what ground is it? *from whence alſo we look for the Savior, the Lord*

Jeſus

Jeſus Chriſt, who ſhall change our vile body, that it may be faſhioned like to his glorious Body. We look (ſaith he) for the Lord Jeſus Chriſt from Heaven, who ſhall put forth ſuch a power as ſhall change our vile bodies, that they may be faſhioned like unto his glorious Body; therefore our Converſation is in Heaven. Do you expect that this fleſh of yours ſhould be made like the Sun in the Heavens, like the glorious Body of Jeſus Chriſt? Oh then do not abuſe your fleſh to ſin, make not proviſion for the fleſh to ſatisfie the luſts thereof; let no member of your body be a weapon of unrighteouſneſs to ſin againſt God withal: when you are tempted to any bodily ſin, ſtop your ſelves with this meditation: Shall I ſin againſt God with this body of mine that I beleeve ſhall one day be more glorious than the Sun in the Firmament, which ere long will be made like to the glorious Body of Jeſus Chriſt? Have we the hopes and promiſes of ſuch an inheritance in Heaven? Oh then, let not only our thoughts be there, but our Converſation, our Trading, our only buſineſs be there alſo; Oh let it appear that we have heavenly hearts, and ſpiritual carriages, that we live as it becomes thoſe that hope within a few daies, or months, to be poſſeſt with the glory of Heaven which Chriſt hath prepared for us; ſuch ſhould our Converſations be, Heavenly Converſations, ſhining with the light of the glory of Heaven upon us, Heaven ſhould appear in our Converſations now, ſo that they who look upon us and converſe with us, may truly judg, theſe are the Citizens of the new Jeruſalem, Free Denizens of Heaven, they ſpeak the very language of *Canaan* already, and ere long they will be poſſeſt of that promiſed Land.

I'le conclude all now with one Scripture, in 2 *Cor.* 3. 3. *Forasmuch as ye are manifeſtly declared to be the Epiſtle of Chriſt miniſtred by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart.* Mark, the Apoſtle here tels the *Corinthians* that they are manifeſtly declared to be the Epiſtle of Chriſt: obſerve the text, the People of God, Beleevers, are manifeſtly declared to be the Epiſtle of Chriſt.

Queſt. Epiſtle of Chriſt (you will ſay) what's the meaning of that? or what uſe can you make of that to your Point?

Anſw.

Answ. The meaning of it is this, That Christ doth by them, or in them, write an Epistle to the world, to declare to the world His mind and His will; 'tis as if the Apostle should say, You that are Beleevers, know that Christ makes use of you to declare to the world, what He is, what His glory is, you are His Epistle; Christ sends by you, the knowledg of Himself into the world, so that when the world looks upon you, they that run may reade in your Lives and Conversations, and Examples the very Epistle of Christ (transcribed to the life) whereby He declares to the world His Excellencies and His Glory in lively Characters. Now my Brethren, this should be the Conversation of all Saints, (that is) They should in their lives be the Epistle of Jesus Christ, there should be (as it were) fairly written in their lives the graces of Jesus Christ, the mysteries of the Gospel, the deep things of God. Would you know what Christs mind is? and what the excellencies of Christ are, and of the Gospel? Reade it in the Saints, in their lives, see their waies, and you may know much of the mind of Christ in them, you that cannot tell a letter in the Book, yet you may reade this Epistle, you may reade the Epistle that Jesus Christ sends to the world, to convince the world: Now the Epistle that Christ sends to the world, is not only His Word (there indeed is a great Epistle that Christ hath sent, for the Scripture is no other, but as an Ancient calls it, the Epistle of God to the World, God sends his Letter to the world) but the Saints are Christs Epistle likewise, wherin Christs mind is to be read and known; then let your Conversations be such, as that you may be a full Epistle of Christ to the whol world, that all the world may reade what Christ is in you, take heed of blotting and blurring this Epistle. If there be a Letter sent from a great man, if a Prince or a King send a Letter, it uses to come fairly written, and if those that should bring it, should all besmeer it, and blot the Letter so as it could not be read, it would be taken exceeding ill. So, you that profess your selves to be Christians, you do not *bring* the Letter only, but you *are* the Letter, therefore do not blot and blur this Epistle of Christ, but keep it fair, that all with whom you converse, all in the family may every day reade somewhat of the mind of Jesus Christ in your Conversations, that so you may be the glory

of Christ, as in that scripture, 2 *Cor.* 8. 23, it is said of *Titus* and other fellow-helpers, That *they were the Messengers of the Churches, and the glory of Christ*: Oh! this all professors of Religion should endeavor to be *the glory of Jesus Christ*; that wheresoever they live, all might see the glory of Jesus Christ held forth there; whither soever you go, you may carry the glory of Jesus Christ about you. Oh Christians! I appeal to your conscience, Do you live so, as the glory of Christ shines in you in the course of your lives? As the shine of the candle goes through the Lanthorn, so the shine and glory of Jesus Christ should go through Christians in their conversations to dazle the eyes of the world; Oh! do not darken the glory of Christ, but make it as bright as possibly thou canst, that so this purblind world may be able to see somewhat of the glory of Christ in your conversations; this should be the great care of your lives.

SERMON VII.

PHIL. I. 27.

Only let your Conversation be as becomes the Gospel of Christ.

April 12. 1646.

WE have preached (you know) many Sermons upon this necessary and seasonable Duty; That as Christians are to sanctifie the Name of God in Worship; so in their Conversations: their lives and Conversations must be such as becomes the Gospel of Christ, [*worthy*] of the Gospel of Christ, (for so I told you the word signifies.) Now we are upon this great point.

What Conversation is that which becomes the Gospel of Christ.

I'le only add one Scripture more to the last thing I named, and then proceed.

That

That the revealing of the glory of Heaven in the Gospel should work mightily upon our hearts to labor for a Conversation suitable thereunto. In *Titus* 2. 11, 12, 13. *For the Grace of God* (saith he, that's the Gospel) *that bringeth salvation, hath appeared to all men*: (What doth it teach us?) *That denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.* We have made use of this Scripture thus far already; but that which I quote it for, is the reference of this to the next words, *Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.* Here's a Scripture that if ever the Lord did enlighten us in the things of the Gospel, that we have been brought to beleeve, it's a Scripture that would mightily work upon our hearts to live godlily and holily: *The grace of God that bringeth Salvation*; what doth it teach us? Not to be licentious, and vain, and slight, and bold in our sinful courses; but teaching us that denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Mark, it is not enough to live *soberly*, not to be a drunkard; to live *righteously*, that is, not to wrong any body, many think that's enough: But mark, indeed the light of Nature (as I told you) would teach us that; but now the grace of God that bringeth Salvation teacheth us more, *To deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, and that in this present world*: though we live in the midst of a wicked tempting world, yet to live godly. And what is the great Argument in the Gospel to cause us to live godly in this present world? *Looking for the blessed hope*: Oh we look for a blessed hope that the Gospel reveals, Oh we did not understand this hope, this blessed hope till the Gospel was preached to us; but since we apprehend a blessed hope, the Holy Ghost hath raised in our hearts a blessed hope of glorious things: What glorious things? Looking for the blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ. We have some little glimps of the great God when we set forth to Sea, and launce into the deeps, we see the glory of the great God, who rideth upon the wings of the Wind, and whom both the Winds and the Seas obey: Oh but we look for another manner of the glorious appearing of the

great God than ever yet hath appeared. I beſeech you conſider of this text, God did never appear great and glorious in compariſon of what he will appear, and bleſſed are thoſe whoſe Converſations ſhall be ſuch, that can look upon the face of this great God with joy when He ſhall appear in glory; we look for this bleſſed hope, and then when this great God ſhall appear in His glory, then we ſhall have our bleſſed hope, and this teaches us to deny all ungodlineſs, and worldly luſts, the knowledg of this; Oh do you look to be ſaved; have you a bleſſed hope, and do you expect the appearing of the great God in glory? hath the Goſpel revealed theſe things unto you? O let this that the Goſpel reveals teach us to deny all ungodlineſs, and all worldly luſts and to live ſoberly, righteouſly, and godly in this preſent world.

But there are yet ſome other things that the Goſpel holds forth that are very remarkable, for the furtherance of our godly Converſation in this world, and if we ſhould live as becomes the Goſpel, we muſt have a right underſtanding of theſe things, or elſe we ſhall never ſute our ſelves to the Goſpel, except we do therby apprehend theſe great points that are publiſhed to us in and by the Goſpel.

As now this is a great point *That the Kingdom of Jeſus Chriſt is not of this world.* The Goſpel holds forth this to us, that Jeſus Chriſt the Son of God, having taken our nature upon him he is a great King, He hath a Kingdom, but he hath a Kingdom that is not of this world, neither is Chriſt of this world, nor His Kingdom of this world, nor the Saints, thoſe that are the Subjects of His Kingdom are not of this world; the right underſtanding of this would much help us in our Converſations, and a Converſation beſeeming this would much honour the goſpel. Firſt we ſhall ſhew how the Goſpel holds forth this, That the Kingdom of Chriſt is not in this world, mark thoſe Scriptures in *John*, 18. 36. *Jeſus anſwered, My Kingdom is not of this world: if my Kingdom were of this world, then would my ſervants fight that I ſhould not be delivered to the Jews; but now is my Kingdom not from hence.* Therefore (as if he ſhould ſay) you muſt not wonder or think much that I am thus apprehended, and delivered up to men, that they do with me what they pleaſe; though

though I be the great King of my Church appointed by my Father, yet my Kingdom is not of this world, and I came not hither for pomp and glory. The glory of Chriſt in His Kingdom, here is Spiritual. Indeed when this world ſhall be at an end, then Chriſt will appear gloriouſly, though the Scripture ſpeaks of a world hereafter wherein Chriſt ſhall appear gloriouſly, but whether perſonally or otherwiſe that we ſpeak not of: But that Chriſt ſhall appear a glorious King even in the world, not this world, but upon the earth, and yet the Scripture ſpeaks of that as another world, a new Heaven, and a new Earth, but for the preſent; for that that the Scripture calls this world, we muſt not expect a pompous and glorious Kingdom till there be a new World, till there be new Heavens, and a new Earth, this the Goſpel holds forth. Whereas the people of the Jews they thought as ſoon as the Meſſias came, He preſently ſhould be an outward Monarch, in outward pomp and glory; no ſaith Chriſt, this world muſt paſs away firſt, I muſt come firſt and reign ſpiritually in another way, and for my Kingdom, there is a time for the glory of it to appear when another world ſhall come, but while this world laſts, never expect any ſuch outward pomp and glory in the way of my Kingdom, I have a Kingdom indeed here in this world, but it is not of this world, I have a Kingdom wherein I reign ſpiritually in the hearts of my people, there I have ſet up my Throne, and therein I have writ my Laws by which I guide and order all things for their eternal ſalvation, but my Kingdom is not of this world: yea, and he ſaith likewiſe in *John* 8. 23. *I am not of this world neither.* And *John*, 15. 19. (for *John* that beloved Diſciple who lay in the boſom of Chriſt he knew much of the mind and heart of Chriſt, and was much inſtructed in this myſtery, and indeed none of thoſe that did converſe with Chriſt knew more of the boſom of Chriſt than *John* did) *If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world.* So that as Chriſt is not of the world, ſo the Saints are not of the world: in the 17. of *John* 14. *I have given them thy Word, and the world hath hated them, becauſe they are not of the world, even as I am not of the world.* Mark, as I am not of the world, ſo they are not of the world: thus

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Scripture is cleer, that neither Christ nor his Kingdom is of this World, and therefore Beleevers are not of this world. And hence then, what Conversation becomes this Gospel of Christ? even a Conversation sequestred from the things of this world, a Conversation that shall manifest the hearts being taken off and disingaged from sublunary comforts, and accommodations, a Conversation which proves that the soul seeks not great things for its self here below, but is fully content with a morsel of bread and a cup of cold water, though others fare deliciously every day; so beleevers should manifest in their Conversations that they do not much pass or care how things go in this world, because Christ is not of this world, and the Kingdom of Christ in which they make account their happiness to be involved, that is not of the world, yea they are men redeemed from this present world; *Gal.* 1. 4. it is said, *That by Christ We came to be redeemed from this present evil world*; (it's a very remarkable Scripture) *who gave himself for our sins*; (to what end?) *That he might deliver us from this present evil world, according to the will of God, and our Father.* I beseech you observe this text, Christ gave Himself to deliver us from our sins, that we might not perish eternally: And was that all? No, That He might deliver us from this present evil world; I do not know a more forcible text in all the Book of God to take off the hearts of those that profess the Gospel from the world, so as they should not whine and murmur at the loss of every little thing in the world, nor be solicitously careful for the things of this life, nor be offended though the men of the world prevail in the world, and have the upper hand, and carry things in a worldly way, let them go on in all their pagentry and greatness: but if thou beest one that belongst to Christ, know that Christ hath laid down his life to purchase this for thee, to deliver thee from this world; Now, is Christs blood laid down to purchase this? and yet wilt thou have thy heart glewed to the ground, and wholly place thy contentment in the Earth, and seek for thy happiness here in the dust? Oh get up thy heart then from all these things, and make it appear by thy Conversation that thou art one, that by vertue of the death of Jesus Christ, art delivered from this world, and therefore though thou hast not such a

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portion in worldly goods as other men have, never envy them, for Chriſt hath ranſomed you from the world, there's another kingdom that thou haſt thy portion and intereſt in, Chriſt hath made us Kings and prieſts, to his Father, and hath made us heirs and co-heirs of that Kingdom that his Father hath given Him, yea, and that He Himſelf hath purchaſed; and ſo you muſt in your Converſations make it appear, that you do ſee another Kingdom beyond this Kingdom of the world, that you are made partakers of, wherein you ſhall reign with Chriſt for ever: now this Converſation doth beſeem the Goſpel. And therefore you ſhall find it in the 10. of *Matth.* about the 37. verſe, Chriſt ſhews what kind of Converſation He would have in thoſe that once come to beleeve in Him, (ſaith He) *He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me: And he that taketh not up his croſs and followeth after me, is not worthy of me. He that findth his life ſhall loſe it; and he that loſeth his life for my ſake, ſhall find it.* Here he ſhews what it is that would make the ſoul worthy of Chriſt in a Goſpel ſenſe. If our hearts be taken off from father and mother, and thoſe comforts and relations that are the deareſt in the world, brother, or ſiſter, or ſon, or daughter, not to take off our natural affection, but to take off our hearts ſo, as they ſhould not be hinderances of us in Spiritual things, that our main affections ſhould flow forth after ſpiritual things; then we come to be worthy of Chriſt: then the other converſation is unworthy of Chriſt. Didſt thou ever know the Lord Jeſus Chriſt and the way of His Kingdom? Then why is thy heart ſet upon the world as the hearts of other men that are ſtrangers to Jeſus Chriſt? In *Eph.* 5. 3. (when the Apoſtle ſpeaks of thoſe things that moſt men in the world are greedy after) *But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named among you, as becometh Saints.* As if he ſhould ſay, Saints, thoſe that know Jeſus Chriſt, and the way of His Kingdom, for them to have their hearts either ſet upon bodily luſts, or covetouſneſs, the things of this world, it doth not become them, it is not a Goſpel Converſation becoming Saints; a heart greedy of the things of this world, and wallowing in the luſts of this world, Oh 'tis unbeſeeming Saints; thoſe that do profeſs the Goſpel of Chriſt

that

that shews unto us that the Kingdom of Christ is not of this world.

Again, Another great point that the Gospel holds forth to us, is this, *The great difference, or the change that it makes in the estate of a man or woman when once it prevails with him:* then the great difference is made in him, from what he was before, and from other men; this is held forth in the Gospel and no where else: I say the wonderful change that the Gospel makes in men when once it comes to work upon their hearts in the evidence and demonstration of the Spirit, and the great difference between their estates before and what now is, and between them and other men; I put these two together:

First, the great change that the Gospel makes in the hearts of men from what there was before the Gospel came. You know the Scripture in propheſying of the times of the Gospel saith, *That the Wolf shall eat with the Lamb, and the Lyon with the Kid, and the child shall play upon the very hole of the Asp:* the meaning is generally carried thus, that when the Gospel comes it shall change the hearts of men so mightily, that though they were wolvish before, and cruel; as if you should see a Wolf changed into a Lamb, or as if you should see a Lyon changed into a Kid, you would say, this were a mighty change; the Gospel makes such a change as this is, they that are in Christ, are new creatures, it's a new Creation; suppose God should make a new World, what a mighty thing were this! or a new Sun should be created in the Firmament that never was before, how would we stand and wonder! Those that are in Christ are new creatures, God puts forth a creating power upon them, 2 *Cor.* 5. *Old things are past away, all things are become new* (you know the Apostle saith:) and the change that is made, it is called a new birth, *Except you be born again, you cannot enter into the Kingdom of Heaven, John* 3. If there were a new soul put into one, or if God should infuse a rational soul into a beast, here would be a mighty change; thou wert a beast before, but here is the soul of grace; there's a new birth when the Gospel comes to prevail, and to enter in upon an heart, and it's call'd a new Resurrection; if there should be a voyce come from Heaven that should open all the graves that you have here in the yard, and

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all the dead bodies ſhould ſtand up and live, what a mighty change would there be? Such a change doth the goſpel make when it conquers a people; indeed the goſpel may be preached and little change may be wrought, becauſe the power of the goſpel prevails not with their hearts; but when it doth prevail in their hearts, there is ſuch a ſtrange change.

Oh then, What Converſation becomes this? it muſt be a Converſation that doth hold forth to the world that there is ſuch a mighty change wrought in you: Now I appeal to you, you that make profeſſion of the goſpel, you know what you have been heretofore, worldly, and baſe, and carnal, and ſenſual, and froward, and peeviſh, and prophane men, altogether unſavory before the goſpel came to you; now you profeſs that God hath begun to work upon you by the goſpel, What change hath it wrought in you? Can thoſe that live with you, ſee your Converſations ſo changed as to make them ſtand and admire at the Work of the goſpel upon your hearts? the husband to ſtand and admire at the work of God upon the heart of the wife as if ſhe were another woman, and ſo the wife to admire at the grace of God upon the heart of the husband, as if he were another man; and ſo your children and ſervants not the ſame that heretofore they were? Oh what honour would this be to the goſpel, that in places where it comes to be preached in power there might appear a change, that becomes the goſpel of Chriſt? Certainly if your Converſations be not ſuch as holds forth a mighty change that God hath wrought in you, then it is not ſuch as becomes the goſpel of Chriſt: It may be you are ſomewhat better than heretofore you have been, as not to be a common drunkard, you ſee that's deſpiſed by men; Who regards drunken fools, mad-men, very beaſts? Therfore you come to be of more underſtanding, that you will not be ſo prophane and laſcivious as you were wont to be, but live ſomewhat better. Oh but this change is not that change which *holds forth the Work of the Goſpel*, for when the goſpel prevails, it makes the greateſt change that ever was made in the world, we may boldly aſcert this, that ſince the Creation of God in the firſt ſix daies, there was never ſuch a change made in the world as the goſpel makes; and therefore a Converſation becoming

the Gospel, must be a Conversation that must be a changed Conversation, must be mightily different from what they were before: sometimes we see it so through the mercy of God, that when men and women come to hear the Word in the clearness and power of it to be revealed, they have such changes that all their friends stand wondring at them; What shall we have of you now? Oh such have cause to answer and say, Blessed be God it is so, it is the Gospel that hath made such a change in me. 2. This becomes the Gospel, when it shall appear that your Conversation is so changed, so holy, and godly, and gracious now, over it was before. But you whose lives are not better than they were before; before you made some profession, only your profession now is greater than it was before, but your lives no better; know, this is a Conversation that doth no way become the Gospel of Christ, the Gospel of Christ hath no honor by this conversation of yours.

And then, The great difference that the Gospel makes between one man and another. As now, those that the Gospel doth not prevail upon, the Scripture tels us, they are the children of wrath, they are dead in trespasses and sins, they are under the curse of the Law, they are even enemies to God; this is the condition of all men before this Scepter of Christ conquers their hearts, children of wrath, enemies to God, dead in sins, under the curse. But now, when the Gospel comes to prevail over mens hearts, then they come to be the children of the living God, Heirs of Christ, Co-heirs with Him, they come to be partakers of the life of God, they encrease with the encrease of God, and their lives are hid with Christ in God, and they come to be reconciled to God, to be friends with God, to be at peace with God, and to inherit blessings: Oh the change that the Lord puts upon the heart and state of the Saints when the Gospel prevails! How high are they raised above other men? Therefore you must not make other men to be your example in your way, you must not think to live as the world lives, and to say, I do as other men do; the Gospel makes a mighty difference between your estate and the state of other men, therefore never look to what other men do, but consider as God hath made a vast difference between you and other men, so let there be a great difference

between

between your Conversation and the Conversation of other men. Now this meditation should have a mighty deal of power to prevail upon the heart; I believe that I have such and such priviledges beyond other men, and I look for such and such mercies above others; now what things I look for beyond others, I must labor to be as much beyond them in holiness of Conversation, as God hath made me beyond them in spiritual priviledges, and spiritual mercies; I think sometimes I would not be in the condition of such men as are in their natural estate for a world, nay, I would not be one hour in their estates if I might have ten thousand worlds, for fear I should die that hour, and then I should be lost for ever; Well, hath God made such a difference? then let not my life be like theirs for one hour, nay for one moment. Oh this meditation (through Gods blessing) would mightily help us in our Conversation.

Our Conversation should be such as becomes the Ordinances of the Gospel: The Word, and Sacraments, they have a great deal more in them than the Ordinances of the Law; but because I spake of the Gospels being higher than the Law heretofore, and these things may fall something neer, yet had I time I would speak a little concerning these, and shew how we are to hold forth a conversation suitable to them.

Our Conversations should be suitable to the power of the Gospel: there is a great deal of power in the Gospel; it's call'd the *Power of God unto salvation*, in the 1. of *Rom.* 16. The very light of the Gospel it is a transforming light, it hath a mighty power in it, the Gospel it's called, *the Wisdom of God, and the Power of God*, 1 *Cor.* 1. 24. it brings a great deal of power with it to help men against strong corruptions, to overcome violent temptations, to carry them through in any difficulties: Powerful corruptions, powerful temptations, powerful difficulties are overcome by the power of the Gospel; and therefore it is said *by faith*, that is, *by faith in the Gospel* we overcome the world; the Gospel certainly doth not only stir in some men and women, some wishings and wouldings, and faint desires, but it brings a power to transform their hearts, to make a metamorphosis there; when there comes the light of the Gospel, there comes the light of life together with it; as that Scripture

in *Heb.* 10. 32. *After ye were illuminated* (that is, by the goſpel) then he ſpeaks of their great ſufferings, they were willing to endure any thing for Chriſt; therefore a Converſation that becomes the goſpel is ſuch an one as exemplarily demonſtrates the very power of godlineſs; that men and women ſhould not be *alwaies learning and never come to the knowledg of the truth*, not alwaies wiſhing and deſiring, and never come to any powerful reſolutions and determinations, for certainly where the Goſpel hath the upper hand in a ſoul, it doth bring power, but I do not ſay it brings power ſo as to overcome all our luſts, ſo as there ſhould be no ſin remaining, for ſo long as we live, we muſt be hungering after a further degree of righteouſneſs and ſanctification; but certainly when the Goſpel prevails, there comes a great ſtrength; there's the ſtrength of Chriſt put forth, the Spirit of Power (as the Apoſtle ſaith) *We have not received the ſpirit of fear, but the Spirit of power, of love, and of a ſound mind: be not therefore aſhamed of the teſtimony of our Lord.* As if *Paul* had ſaid to *Timothy*, it's true, you meet with many difficulties, but hath not the Goſpel given you Spirit of power; There's ſpirit of power and reſolution when the goſpel comes in. *Timothy* was a poor, weakly, ſickly man in his body, and *Paul* himſelf had no bodily preſence with him, a poor contemptible man in regard of his bodily preſence, but he had a Spirit of Power given him by the Goſpel; ſo we ſhould manifeſt a ſpirit of power, that is as becomes the Goſpel of Chriſt.

Laſtly, *The Goſpel of Chriſt is a glorious Goſpel.* 1 *Tim.* 1. 11. it is call'd there by the name of a glorious Goſpel, *According to the glorious Goſpel of the bleſſed God.* Mark, what a Title is here? the Goſpel is the glorious Goſpel of the bleſſed God, that is, the glory of all the Attributes of God doth appear in the goſpel more brightly than they do appear in all the works that God hath made; There doth appear indeed a great deal of the glory of God in the Heavens, Earth, and Seas, and you have ſeen much of the glory of God there, but I appeal to you in this, Have you ſeen more of the glory of God in the goſpel, than ever you did in all the Works that God hath made? that were a good argument that you have had a true underſtanding of the goſpel, and that the Spirit of God hath ſhined into our hearts, if

if you can ſay, Lord I have ſeen much of thy glory in thy Works, when I have been abroad in the mighty waters where Gods paths and foot ſteps are, Oh the Seas they are thy glorious creatures, but thy goſpel that's glorious beyond all, there do I ſee thine infinite Wiſdom, and infinite power, and infinite Juſtice, and infinite mercy, and infinite faithfulneſs, and the Lord knows that all the glory of the creatures hath been darkned in my eyes ſince the Lord hath ſhewed me the glory of His goſpel, Can you ſay ſo? This is a good evidence that the goſpel is a ſaving goſpel to your ſouls, if you ſtand and admire at the glory of God in the goſpel; Certainly there's none though never ſo weak in parts, yet if ſo be that God hath revealed Himſelf in the goſpel to them, they ſee that which makes them ſtand and admire at God, and darkens all the world in their eyes; have you ſeen the goſpel thus? then it is to you the glorious goſpel of the bleſſed God: and in the 2 *Cor.* 4. 4. *In whom the God of this world hath blinded the minds of them which beleeve not, leſt the light of the glorious Goſpel of Chriſt ſhould ſhine into them*: Oh reade over this Scripture again and again, *The God of this world hath blinded their minds.* Mark, compare this Scripture with that I ſaid before of Chriſt, that His Kingdom is not of this world, but the Devil is called the god of this world, note this, he hath blinded the minds of them which beleeve not, if any which live under the Goſpel beleeve not, it is becauſe the Devil as he prevails in the world and by worldly things, by the pomp and vanity of the world he hoodwinks the eyes of thoſe which beleeve not, leſt the light of the glorious goſpel of Chriſt who is the expreſs Image of God ſhould ſhine into them, Oh the Devil is loth that the glorious goſpel ſhould ſhine into the hearts of men; he is content that they ſhould come and hear the goſpel, but he labors to keep off the light of the glorious goſpel of Chriſt, that it ſhine not into them, for he knows when once it hath ſhined into mens hearts, then all the glory of the world will be darkned in their eyes, and they will admire then at nothing but Chriſt; Oh none but Chriſt, none but Chriſt, *Whom have I in Heaven but Chriſt? and there is none upon earth that I deſire in compariſon of my deareſt Saviour, who is the faireſt of ten thouſand*; I never knew God before I

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saw him in the face of Jesus Christ; and now I see God in the face of His Son, I see him in another way than ever I did; O the Gospel is a glorious Gospel, there is more of the glory of God in one sentence of the Gospel, than in all the Heavens and Earth beside; this we may boldly aver. Now our Conversations must be as becomes the Gospel, then there must be a glory in our Conversations, we must hold forth the Gospel in our Conversations: therefore Professors of the Gospel they should shine as lights in the world.

I beseech you mark this one Note. I remember in the close of all the last day, I shewed you, that the Saints and godly people are call'd, the glory of Jesus Christ Himself; surely you that are professors of the Gospel should live so as to be the glory of the glorious Gospel, and what manner of persons ought we to be then? it's not enough that our Conversations be not defiled with the most filthy and abominable pollutions of the world, but our Conversations should be such as should be a glory to the glorious Gospel: Look in the Gospel, there shine the Attributes of God in glory, so in our lives there should be shining the glorious Attributes of God, that all that behold our Conversations may admire the Attributes of God shining in our lives, and glorifie our Heavenly Father. Certainly a child of God that keeps close to God, and lives holily in his life, doth let out more of the glory of God shining before the world than the Sun in the Firmament; A Christian that professes the Gospel, and doth walk answerably to the gospel, I say he is a more glorious creature in this world than the Sun in the Firmament; certainly if we do but consider this, that we are appointed here in this world while we live, to hold forth the glory of the gospel, to make it to be a glorious Gospel before all that we live among, it would cause another manner of Conversation than as yet we have.

But to wind up all in a few words of Application, more particularly (though all the way as I have gone I have labored to apply it) all that I shall say may be refer'd unto these two particulars.

Application.

And the first is, *For the rebuking of those whose Conversations are not as becomes the Gospel.*

I appeal

I appeal to your conſciences, Do not your conſciences in hearing theſe things condemn you? If this be a Converſation becoming the Goſpel, O Lord, how far are we from honoring the Goſpel in our lives? for how do many of your Converſations diſgrace the Goſpel of Jeſus Chriſt? you put Jeſus Chriſt even to open ſhame by your Converſations; and ſuch as you are, are blots to profeſſion and ſtains to Religion, and the truth is, it had been better you had never been born, if God doth not work upon your hearts in ſome meaſure before you die, to recover the honor that you have taken away from the glorious Goſpel. *Gal.* 2. compare the 11. verſe and the 14. together, and in the 11. verſe, you ſhall find *Paul* when he did but ſee *Peter* to walk not as he ought to do, (ſaith he) *I withſtood* Peter *to his face*; What's the matter? You ſhall ſee the cauſe in the 14. verſe, (for ſaith he) *He did not walk uprightly according to the truth of the Goſpel:* In that one particular (it ſeems) *Peter* was blame-worthy, O how was *Pauls* ſpirit ſtir'd! I reſiſted him to his face ſaith he. Though *Peter* was a glorious Apoſtle, yet becauſe in that thing he did not walk according to the truth of the Goſpel, *Paul* reſiſted him to his face. And are there any that make profeſſion? and do you ſee that they walk not according to the truth of the Goſpel? Reſiſt them to their faces, though they be never ſo eminent, either in Church or Common-wealth, to be head and ſhoulders above others, yet theſe are to be reſiſted to their face. Oh the Goſpel was precious to the heart of *Paul*, and therefore he could not bear, no not a *Peter*, not to walk according to the truth of the Goſpel. Oh how many! how many are there among you that do not walk according to the truth of the Goſpel? Now the Lord cauſe your conſciences this day to reſiſt you to your faces, and to ſpeak in ſecret to you, and to convince you of the dreadful evil that you are guilty of: Is ſuch a Converſation as you walk in, ſuch as becomes the Goſpel? I remember I have read a ſtory, you ſhal find it in *Richard* the firſt, when he prevailed in war, and took a Biſhp, the Biſhop of *Bevoice*, the Pope was angry, and ſends and expoſtulates with him, that he would preſume to meddle with one of his Sons, and impriſon him. The King ſent this anſwer again to the Pope; He takes the *Habergion* and other warlike Inſtruments that the Biſhop had, and ſends them

them to the Pope, with these words; *See, Is this thy Sons Coat? is it fit for him to wear such things as these?* So I may say concerning many Professors, look upon their Conversations, and what is this the Coat? this the Conversation of the Son of God? As that *Richard* the first, thought it such an unbeseeming thing for a Bishop to have warlike Instruments about him, and to be taken clad in Armor. Oh 'tis an unbeseeming thing for such as profess the Gospel of Christ, to have instruments of death about them, to have wicked Conversations, to live in wicked and ungodly waies. Oh! 'tis not Christs Livery, not the Coat of one that professes godliness? Certainly there must be another manner of Conversation than this.

EXHORTATION.

And therefore to close all in a word or two of Exhortation. Oh that God would move our hearts now by what we have heard, to labor to honor the glorious Gospel that we do profess, O that that worthy Name (in *Jam* 2. 7.) may not be blasphemed by wicked men, *Oh let not that worthy Name of God and Christ (which you profess) be blasphemed for your sakes, but walk worthy of that worthy Name of the Lord, and of his Christ, and of his Gospel.* My brethren, know that when you undertake the profession of the Gospel, you undertake a great matter; do not come to the profession of the Gospel, and look upon it as if it were a slight matter; 'tis a great matter the profession of the Gospel: In 1 *Tim.* 2. 10. it is a good Scripture for women, he speaks of women, *That they should walk as those that do profess godliness*, such should preach the Contents of the Gospel in an Evangelical behavior before others, they should therefore bring forth fruits *worthy* of repentance, or *meet* for repentance: Hath the Lord wrought upon your hearts, to change your minds, and turn your hearts to him? O then bring forth fruits worthy of repentance; that is, your Conversations must be worthy of the Gospel, and that is fruit worthy of repentance: and in *Acts*, 26. 20. *Works meet for repentance.* Oh you say, you have repented you of your sins: the word that is translated there *repentance*; it is, *change of mind*: Oh hath God changed your mind? Then let there be works worthy of this change of mind.

And

And divers motives there ſhould have been named for the ſtirring up of your hearts to walk worthy of the Goſpel: O conſider what's this goſpel you profeſs, the Scripture calls it as here the goſpel of Chriſt: So *the Goſpel of the grace of God, Act.* 20. 24.

It's a goſpel by which you are begotten, 1 *Cor.* 4. 15.

Thirdly, It's the goſpel of your ſalvation, *Epheſ.* 1, 13.

And fourthly, It's an everlaſting goſpel, *Revel.* 14. 6.

And then as you had it before, a glorious goſpel.

Oh walk worthy of this goſpel that you have got ſo much good by. I appeal to you, any that have had the goſpel working upon your hearts, Have not you got ſo much good by the goſpel that you would not part withal for ten thouſand worlds? Oh then walk worthy of that goſpel, ſeeing you have got ſo much good by it. And I beſeech you conſider that Motive in the Text, *Only let your Converſation be as it becomes the Goſpel of Chriſt.* [*Only*] as if the Apoſtle ſhould ſay, the goſpel hath many things that darkens it, and many adverſaries that do oppoſe it, Oh but, *Only let your Converſation be as it becomes the Goſpel*; you need care for nothing that oppoſeth, ſo you walk *worthy* of the goſpel, only let your Converſation *be as becomes* the goſpel. Now what a many enemies hath the goſpel at this day? and what errors and diviſions are there to eccliſe this Evangelical Sun? Why now, [Only let your Converſation be as it becomes the goſpel:] That is, in theſe times wherein there is ſo much done againſt the goſpel; as if the Apoſtle ſhould ſay, Let all Devils and wicked men do what they can, they ſhall never prevail againſt the goſpel, if your Converſations be as becomes the goſpel; this is enough to ſtand out againſt all that is done againſt the goſpel: Oh me thinks this argument ſhould be a prevailing argument. Oh! do not your hearts bleed when you hear what oppoſition is made againſt the glorious goſpel of Chriſt that ſhould be ten thouſand thouſand times dearer than your lives? here's the way that the goſpel ſhould ſtand againſt Hell, and the gates of Hell, all counſels of the enemy ſhall not prevail againſt the goſpel, *if* your Converſations be as becomes the goſpel, This will do it. And mark what *Paul* ſaith, he looks upon it as a thing dearer than his life, to walk ſo as might further the goſpel, 1 *Cor.* 9. 12. *We ſuffer all things*

(ſaith he) leſt we ſhould hinder the Goſpel of Chriſt: Mark, (as if he ſhould ſay) Oh 'tis more dear than our lives a thouſand times, we will do any thing, and ſuffer any thing; Oh the Apoſtles ſpirit was filled with the ſweetneſs of the Goſpel, he had found the good of it. And here in this Scripture he ſaith, Oh what ſhal I do? what ſhal I ſuffer that I may not hinder the Goſpel? Let them do any thing that poſſibly can be to me, or take what they will from me, I care not, we ſuffer all things that the Goſpel may not be hindred.

Now you will neither do nor ſuffer for the Goſpel, you will not part with a baſe luſt that the Goſpel may not be hindred; one Profeſſor being over taken with an apparent ſin may do more hurt to the Goſpel than he can do good all his life, let him live as long as *Methuſelah*; that ſin of yours that is ſo dear to you, Will not you part with it? it will hinder the Goſpel, Oh wilt not thou part with thy ſin, when any temptation comes to ſin? Let every one of you that profeſs you love the Goſpel, but think thus, Oh but ſhall I not hinder the Goſpel if I liſten and yeild to this temptation? indeed this will bring me a great deal of comfort and content, and I ſhall get ſo much by it; Oh but will it not obſtruct the goſpel? The very thought of this, that it poſſibly may hinder the goſpel, ſhould cauſe your hearts to riſe with indignation againſt that temptation, and caſt out that ſin; God forbid that I ſhould meddle with that ſin, which will hinder the Goſpel. And therefore in *Act.* 20. 24. the Apoſtle profeſſes, that his life is not dear to him, ſo be it he might but further the goſpel: And in 1 *Cor.* 9. from verſ. 12. to 23. he profeſſes there, he would become all things to all men, he would be a ſervant to any man, and yeild to all things that he could, ſo be it he might not ſin againſt God, to be never ſo vile in the eyes of men, and all that he might but further the goſpel. O that it were but ſo in our hearts. We reade of an excellent commendation of one, in 2 *Cor.* 8. 18. That his praiſe is in the goſpel in al the Churches. Oh this is an excellent thing, when it can be ſaid of a profeſſor of Religion (it may be this man hath no great commendation for parts, no but) his praiſe is in the Goſpel. As the Saints of God and al the Churches of God that knew him, they highly commended him, Why? Becauſe that the goſpel is furthered by him, his

praiſe

praiſe is in the Goſpel: this we ſhould labor all of us what poſſibly we can. My brethren, what a mercy is it, that God ſhould account any thing that we do worthy of the Goſpel! Mark the Text, Why, can we poor worms do any thing worthy of the Goſpel? I but, though you can do but little, God will account your endeavors even *worthy* of the Goſpel. *John* ſaith, that he was unworthy to looſe the latchet of Chriſts ſhoe, nor worthy to carry the ſhoe of Chriſt: Then, are we ſuch as can walk worthy of the glorious Goſpel? Oh 'tis Gods infinit goodneſs that ſhall account us to be worthy of the Goſpel. The Apoſtles did not account themſelves worthy to ſuffer for the Goſpel, *Acts*, 5.41. And ſhall God account us to do that which is worthy of his Goſpel? Oh this ſhould be a mighty encouragement to us, to walk worthy of the Goſpel. And there is a notable encouraging text, in *Luke*, 21.36. Walk worthy of the Goſpel: And then you ſhall ſee what God will account you worthy of: Watch ye therefore, and pray alwaies, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man. Watch and Pray, be watchful in all your converſe, keep your communion with God cloſe: What will be the fruit of this? That ye may be accounted [worthy] to eſcape theſe things: that is, the many afflictions, dangers, and evils that ſhall come upon the world, you ſhall eſcape the evil of them at leaſt. And to ſtand before the Son of Man. Here's a notable Scripture to quicken up our hearts to walk conſcionably and ſtrictly in our Converſation, watch over your waies, ſtand upon your guard, and pray, that you may be accounted *worthy* to ſtand before the Son of Man: Why? Is there any that can ſtand before the Son of Man in glory? or that ſhal be accounted worthy to ſtand before Him? Yes, a godly and gracious man or woman that walks conſcionably in their Converſation, when the Son of Man ſhall come in his glory, they ſhal be able to ſtand before Him, and be accounted worthy. Oh then, let your Converſation be as becomes the Goſpel, and you ſhall be accounted by God, worthy to ſtand before the Son of Man, Jeſus Chriſt He walks towards you as becomes a Mediator; yea Chriſt doth al things that are ſutable to His relations, as a Husband, as a Savior: Oh do you all things that are ſutable to your relations

And for the cloſe of all, I beſeech you lay but to heart the great Deſign that God hath in the goſpel, think thus with thy ſelf, Surely the Work of God in the goſpel is a glorious Work: Well then; ſurely God hath ſome great Deſign that he drives on in the goſpel. What is it? Let me labor to ſerve it whatſoever in me lieth. Now if you reade in the goſpel, you ſhall find that the Deſign that God hath, it is, *To purchaſe to Himſelf, a peculiar people, zealous of good works:* to promote holineſs and godlineſs, *that we being redeemed from the hands of our enemies, might ſerve him in holineſs and righteouſneſs all the daies of our lives.* This is the Deſign that God hath: I ſee that Man-kind is fallen from me, and the people in the world are generally fallen into wickedneſs, the whol world lieth in wickedneſs, over head and ears in ſin; but I would have holineſs advanced, I would have my Image renewed, I would have a peculiar people that might live for ever to ſerve and worſhip me: Here's the Deſign of God: Oh let me now ſerve this deſign of God, and labor to do all that I can to ſerve, and honor, and bleſs, and magnifie that God that hath wrought ſuch glorious things for us, as He hath wrought in the goſpel. And as Chriſt ſaith in *Matth.* 3. when he came to be baptized of *John*, [It becomes us to fulfil all Righteouſneſs.] Now ſhall the Lord Jeſus Chriſt himſelf ſay thus, It becomes us to fulfil all righteouſneſs; ſurely then, it becomes you to fulfil all righteouſneſs. Would you walk as becomes the goſpel? give up your hearts, ſtrength, and endeavors what poſſibly you can to fulfil all righteouſneſs, do not ſay, Why ſhould I do thus? and why need we be ſo forward and ſtrict? Oh remember the text; If any talk of too much ſtrictneſs, and too much forwardneſs; then anſwer thus; I heard in ſuch a place ſuch a text opened and applied to me, that my Converſation muſt be as it be becomes the goſpel; and certainly let me do what I can, I cannot do ſo much but that the goſpel will require ten thouſand times more than I can do, and therfore I do endeavor to walk as becomes the goſpel: And I hear that Chriſt Himſelf ſaith, that it became Him to fulfil all righteouſneſs; And why ſhould not I walk as Chriſt Himſelf walked? O my life hath been too vain heretofore, my heart hath been dead, and I have not been quickned up ſo as to walk worthy

thy of the gospel; but for the time to come my care and endeavor above all things in the world shall be, That I may honor this glorious *Gospel* of Jesus Christ, from whom I do expect to have such glorious things hereafter.

Consider now what hath been said, and the Lord give you understanding in these things, that you may be kept blameless unto the coming of our Lord JESUS CHRIST.

SERMON

SERMON I.

IF you please to reflect back upon the last daies Exercise, when we finished that Scripture in the *Philippians*, that teaches us to walk as becomes the Gospel; in the prosecution of which we shewed what it was the Gospel principally did hold forth unto us; and what Conversations ought to be in the Professors of it sutable unto those things the Gospel holds forth; and among those, this was one particular of great moment, that we did then but hint out unto you in a word or two, *That the Kingdom of Christ was not of this world.* They are Christs own words. Now because it is a Consideration of very great use, I would be loth the benefit of it should be lost: therefore I have now pickt out that to speak to more largely, and to open the meaning of it unto you from this Scripture;

JOHN, 18.36.

Jesus answered and said, My Kingdom is not of this world.

THE words are a part of the Story of *Christs arraignment before* Pilat. Behold here the King of Heaven and Earth stands arraigned at the Barr of a wicked man. In this Arraignment we find a special Charge which his Adversaries bring against Him, which was this: THAT HE MADE HIMSELF THE KING OF THE JEWS. *He was an enemy to Government.* The usual charge that the world hath had against the Saints, that they are enemies to Government. They fare no worse here than Christ did.

Pilat

Pilat requires of him to anſwer to the Charge, (whether it were ſo or no, that He hath made Himſelf a King.) Now you ſhall find in the anſwer of Chriſt, He doth not deny the thing, but implicitly grants it, neither doth he anſwer him fully to his mind, but ſaith, *My Kingdom is not of this world.*

My Kingdom] As if he ſhould ſay, I acknowledg that I have a Kingdom, as mean and low as I am brought now, though I ſtand here before you as a deſpiſed man, a Carpenters ſon yet I confeſs I have a Kingdom, but it is not of this world,

Not of this world] He doth not ſay, not I N this world, but ſaith, it is not O F this world, it is not a worldly Kingdom. We have in the words theſe tow things.

Firſt, That Chriſt hath a Kingdom.

Secondly, What kind of Kingdom Chriſts is, Not of this world.

I ſhall not here ſpeak much unto the former, and ſo to handle the common place of Chriſts Kingly Office, but only hint it to you as it makes way to the latter, there we ſhall ſtay a while.

Chriſt he hath a Kingdom, He is anointed by the Father to be King, as well as Prieſt, and Prophet of His Church: *Pſal.* 45.6. *Thy Throne O God, is for ever and ever, the Scepter of thy Kingdom is a right Scepter:* (that Pſalm is a Propheſie of Chriſt:) And in the 19. of *Revel.* 16. Chriſt is there called, *The King of Kings and Lord of Lords*; Chriſt God-man, is the King of Heaven and Earth, Chriſt God-man, is the King of Angels and over all the World; and we muſt know Chriſt as a King, and act our faith upon him as a King or elſe we know Him not aright, we have not the true work of faith except (I ſay) our faith act upon Him as a King as well as a Savior: In Acts, 2. 36. God hath made Him (ſaith the text) both Lord and Chriſt: Mark, He is not only Chriſt, but Lord and Chriſt; though it is true, that in the word Chriſt all His Offices are implyed, which ſignifies, anointed to them all; but yet this is expreſſed by its ſelf, Lord and Chriſt, for indeed properly He is Chriſt unto His Church, but

but He is also *Lord* over all the World in some sense.

But then you will say, *How doth He say, that His Kingdom is not of this world, if He be Lord over all the World?*

Now that I might come to that point that I have chosen the text for, we are to know that Christ hath a double Kingdom

First, Together with the Father He hath a *Providential Kingdom* (as I may say for distinction sake.)

Secondly, He hath a *Mediatory Kingodm* (as Divines call it.)

First, A *Providential Kingdom* together with the Father whereby He mannages all the affairs of the world, (I say) God-man, the second Person in Trinity doth mannage all the affairs of the world, His Scepter ruleth over all: as God did make all things by Christ, so He doth govern all things by Him; if God had not deputed the second Person in Trinity *God-man* the Mediator to have been the the governer of all things, the holiness and justice of God according to the Covenant of works by which he had to deal with man would have destroyed the world upon mans sin; had not the ordering and governing of the world been put into the hand of the second person in Trinity *God-man* the Mediator, for though he was not manifested in the flesh, He had not actually taken our human Nature upon Him, yet he was look'd upon as God-man with the Father even before the foundation of the world was laid, and so all things were committed to Him; And hence the world notwithstanding the sin that hath been in it hath been preserved so as it hath been to this day; Christ therefore hath a Providential Kingdom together with the Father, and so he is King, not over the Churches only, the King of the Saints, but He is over all the Heathen, over all the world, from the rising of the Sun to the setting thereof: And the Civil Magistrat (as I may so say) is the Deputy of Christ in this his providential Kingdom, Gods Vicegerent upon Earth, all Magistrates whatsoever are Officers subordinate under Him.

But now, there's another Kingdom of Christ that this Scripture speaks of, *My Kingdom is not of this world*, That is, the Kingdom of the Mediator (as Divines calls it,) that more properly concerns His Chruch in the execution of His Mediatory Office

Office: Now this Kingdom of Chriſt it was ever ſince there was a Church, but it was very dark under clouds and curtains, the glory of it was little till the ſecond Perſon came to be manifeſted in the fleſh, then indeed this Mediatory Kingdom of Chriſt came to be revealed abundantly, more cleerly, than before, and Chriſt exerciſed it more fully; this is that which the Scripture ſo often in the Goſpel cals the Kingdom of Heaven. *Repent for the Kingdom of Heaven is at hand*: 'tis not of this world, but it's call'd the Kingdom of Heaven; the Mediatory Kingdom of Chriſt is not of this world; there's a great deal of difference between a worldly Kingdom and this Kingdom of Chriſt. And that's the ſubject that I am now to open to you, How Chriſts Kingdom is not of this world, the vaſt difference between worldly Kingdoms and Chriſts kingdom, which you will find to be a point of very great uſe.

Friſt, Chriſts kingdom hath not that pomp and glory, that bravery and galantry that the kingdoms of the world have; you know in the kingdoms of the world there's a great deal of outward pomp and glory; *Bernice* and *Agrippa*, they came in great pomp (the text ſaith;) the kings of the earth have glorious attendance. Chriſt hath no ſuch thing, His attendance was a few poor Fiſher-men: kings have great Courts, and crouded with Courtiers: His Court was but ſmall, only a few of ſuch kind of men, mean and contemptible, taken from the hedges, and out of the high waies: They have ſumptuous Pallaces: Chriſt had not a place to hide His head here in this world; He ſaith himſelf, that the Foxes have holes, and the Birds of the aire have neſts, but the Son of Man hath not wherewithal to hide His head, and yet a great king for all that: Surely it was not of this world. The kings of the earth have all kind of delicates that this world can afford, they carry things in great ſtate: It was not ſo with Chriſt, Zech. 9. 9. Rejoyce greatly, Oh Daughter of Zion ſhout Oh Daughter of Jeruſalem; behold thy king cometh unto thee, he is juſt, & having ſalvation, lowly and riding upon an Aſs, and upon a Colt, the foal of an Aſs. He comes lowly and mean, the way of Chriſt in this his kingdom is a way of humility & outward meanneſs and lowlineſs, it is a way of outward contempt, ſcorn and deriſion, this is the way of the kingdom of

Christ, by poverty, and lowliness He would over come the world, not by bravery and magnificence, nor by great pomp and glory, He doth not dazle the eyes of men by such means; but His glory consists in self-denial, in emptying of Himself, in becoming poor; and therfore His Kingdom is not of this world. *Luke*, 17. 20. *The Kingdom of God* (saith the text there) *comes not with observation*: that's the word: the meaniug of it is this: It is not a thing that by any outward pompous Ceremonies can be observed. Now Kings when they go from one place to another, by their attendance, and by a great many ceremonies that are used for the setting out of their pomp and glory, they are taken notice of and observed; you may know the King comes here, say the people, when they see such things. But saith the text there, The Kingdom of God comes *not by observation*; there's no such outword pomp and glory, there's nothing but outward meaness and baseness to the eye of the flesh, in the Kingdom of Jesus Christ. He that is in Himself the most glorious King, and form whom all other Kings have their power, yet He hath a Kingdom that is not of this world, that hath nothing but meaness, poverty, and lowliness that doth appear in it to the eyes of men.

Secondly, *The Kingdom of Christ is not of this world, in regard of His Subjects.* Look what subjects Christ hath, they are such as are not of this world: So Christ tels His Disciples, as you may find in the 17. of *John*, *I am not of the world: and you are not of the world.* Kings, they have for their subjects, Nobles, Peers, and great Personages, especially those that are near about them: but now the subjects that Christ hath for His Kingdom (for the generality of them) they are of the poor, mean, base, and contemptible men of the world, such as are look'd upon, as the off-scouring of all things, these are His subjects: as in the second of *James*, 5. verse, *Hearken my beloved brethren: Hath not God chosen the poore of this world, rich in faith, and heirs of the Kingdom?* The poor of this world, rich in faith, and heirs of the Kingdom: they are the great heirs, even the poor of this world. You know what an offence it was unto the Jews, say they, *Do any of the Rulers beleeve in him? but this multitude, which is accursed.* A company of poor women, illiterat people *they* flock after *Jesus Christ.*

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The subjects of Christ are men chosen out of this world, he himself appeared not with the glory of the world. And secondly, His subjects are men chosen out of the world.

Thirdly, The Kingdom of Christ is not of this world; that is, the rule that Christ hath in His subjects, and over these His subjects in this His Kingdom it is not of this world, the rule it is spiritual, It is principally upon the hearts, the wills, the consciences of those that are His subjects, every subject of Christ hath his will and heart subdued to Jesus Christ. It is not so in this world, men may be subject to the Kings of this world meerly by constraint because they dare not do otherwise, many Kings in this world have subjects whose hearts are not with them, who love them not, the Kings of this world they rule only the outward man, But Christs Kingdom is another kind of Kingdom, He rules in the hearts of men, there is His Throne, in the wills, in the affections of men, in the consciences of men, Christ swaies His Scepter in mens souls; men by conquest they subdue subjects to themselves; Christ he subdues too in a way of conquest, but he doth not subdue the outward man so much as the inward man, the will is subdued to Christ, He swaies His Scepter in their hearts: this is a great mystery of godliness, the swaying of the Scepter of Jesus Christ in the hearts of the Saints; and therefore the Scripture tels us, That the Kingdom of God is within us, it is an inward Kingdom. That's the third thing wherein the difference between Christs Kingdom and the Kingdoms of the world consists.

Fourthly, *The Laws of Christ are Spiritual.* Observe the difference between the Laws of Christ in the government of His Church, and the Laws that are for the government of the world, it will be of very great use for you to know: The Lord in His Providential Kingdom appointing Magistrates to govern here in the world in His room, He leaves them to make Laws according to the general rules of prudence and justice, such Laws are sufficient for the governing of the outward man, and for the attaining to a Civil end for which their government is appointed; But now Jesus Christ in His Mediatory Kingdom, in His Church He makes all the Laws Himself, He doth not leave it unto the Church to make new Laws, according to the rules of

their own prudence, what they conceive to be fit in way of prudence, no, but they muſt fetch the Laws out of his Word, and impoſe none but the ſame Laws that are in his Word, they muſt have a *Scriptum eſt*, it is written, here are theſe and theſe texts of Scripture for what is enjoyned, nothing muſt be added unto what he hath in his Word revealed, only there are Divine Laws for the government of his Church: now 'tis true, that the Church becauſe they are a ſociety of men, they have ſome things natural, and ſome things civil among them, ſo far as they have need of natural and civil helps, ſo far there may be Laws made according to rules of prudence and juſtice, and Magiſtrates may come in to be helpful to the Church, ſo far as they have need here of natural and civil helps as a ſociety of men; But now to ſpeak properly to that which belongs to them meerly as they are the Church of Chriſt, beſides that that they have need of as they are men, and natural and civil ſocieties, (I ſay) what belongs to them, meerly conſidered as a Church of Chriſt, they are to be governed only by the Laws of Jeſus Chriſt who is the only Law-giver, only by the Laws of the Word; and there is not that liberty of making new Laws in the Church as there is of making new Lawes in the Common-wealth and State; and that's a great difference between the kingdom of Chiiſt and the kingdoms of this world. That's a fourth; *The Laws are different.* The Laws are different, not only that they are by Divine revelation in the one, and left to humane prudence in the other: But 2. In the one the Laws bind conſcience, in the other they do not, they do not bind concience any further than the nature of the thing that is required binds, except it be in caſe of ſcandal and contempt, ſo our Divines that have been the moſt orthodox have gone; that the Laws of men in the State they bind not conſcience, that is, if a man ſhould not do the thing that is required, he ſhould in conſcience be bound over to eternal death for not doing it, this is a very hard bondage, a cruel yoke: but thus, if the thing that is required be right and juſt, then the nature of the thing may bind conſcience, for then there comes in a Law of God, if the thing be juſt and right that is required: or however, if I know nothing to the contrary but it may be juſt and right I muſt not break the Laws of man

ſo

ſo as to give ſcandal, or in a way of contempt; but *if it be privatly*, ſo as it be no ſcandal, nor no contempt, and the nature of the thing bind me not, then my conſcience is not bound over as guilty of eternal death, if ſo be I do not every thing that man requires. But now the Laws of Chriſt they are ſuch as bind conſcience as they come from him, he is a King that (I ſay) becauſe they come from him and from his Will, though we ſee no reaſon in the matter of the thing, though they have nothing in the nature of the thing but meerly the Will of Chriſt, it's enough to tye conſcience, and to bind us even upon pain of eternal death to obedience.

Fiftly, *Chriſts Kingdom is not of this world*: That homage that the Saints do unto Chriſt it is not worldly but ſpiritual, the Worſhip of Chriſt, and the Ordinances of Chriſt they are not worldly but Spiritual. Now the Kings of this world they may appoint what kind of worſhip they pleaſe, that is, what Ceremonies they will, whereby their Subiects ſhould tender up their homage to them: and now men have ventured to be ſo bold with Chriſt the King, becauſe men may tender up their homage unto their earthly Kings by any wayes invented of their own, therefore they have thought that they might preſume to tender up their homage to Chriſt their ſpiritual King by any wayes of invented worſhip; and therein was a great error, they lookt upon the kingdom of Chriſt only in a carnal way, whereas the Kingdom of Chriſt is ſuch as all our homage that we tender up to him muſt be ſpiritual, it muſt be Heavenly, it muſt be from Heaven, it muſt be from Chriſt Himſelf, it muſt be from ſome Inſtitution and appointment of Jeſus Chriſt: and the more the kingdom of Chriſt doth prevail, the more Spiritual ſhall that homage be that the ſubjects tender up to him: & therefore you ſhall find that when the holy Ghoſt ſpeakes of the Kingdom of Chriſt in the new Teſtmant, with reference unto that which was then in the old Teſtament, He calls, even thoſe waies of worſhip in the old Teſtament *worldly*, in compariſon of the worſhip and homage that the Saints tender to Chriſt in the new Teſtament, as in *Gal.* 4. 3. *Even ſo we, when we were children, were in bondage under the elements of the world*

world. The ceremonies of the Law are call'd here the elements of the world, that we were in bondage to, while we were children, for though we were subject to Christ then, yet we were but in our non-age; and indeed in comparison of what we are in the times of the Gospel we were slaves rather than subjects; we were then in bondage: and then in *Col.* 2. 8. *Beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.* [after the rudiments of the world] These rudiments of the world they had some reference (as it appears in reading this Chapter) unto the ceremonies of the Law, and together with them there was mixture of mens own inventions, they were the rudiments of the world, not after Christ; you do not acknowledge Christ to be a King when you worship him in a worldly way, after the rudiments of the world; As now for instance, because men were wont to honor the Presence Chamber where the King sits, when you go into it you are to be uncovered: Now like unto that (according to the way of the world) men think that because they meet here for Religious ends to worship God, that when they come (at any time in the week) into such a place as this is, they must come uncovered; now this is after the rudiments of the world, you think to worship this King after the same way, but his way of worship is no such low institution. And as they bowed to the Chair of State, and so they would bow with pay and knee to the Communion Table that they call'd the Alter, now these are according to the rudiments of the world; but Christs Kingdom is not of this world, His worship must be spiritual, in *Heb.* 9. 1. *Then verily the first Covenant had also Ordinances of Divine Service, and a worldly Sanctuary.* Mark, in the time of the Law it was but a worldly Sanctuary in comparison of what is now in the times of the Gospel; those waies of worship though they were once appointed by God. Christ the King of his Church in the new Testament would not have His heritage hindered up by these waies of worship, they were too worldly for Him; then surely to have the inventions of men in the worship of Christ, in the new Testament especially, it is too worldly for Christ. No it must be

Divine

Divine and Spiritual, he that worships, must worship *in spirit and in truth*: all that worship and homage we tender up to Jesus Christ, we must look to have it spiritual and not worldly; and so the Ordinances, though they have something external, as the Sacraments, yet if we stick to the outward part, we do not worship Christ as our King in a right way; but we must be spiritual in all, look upon the spiritual part in all Ordinances, or else (I say) we do not tender up that homage to Christ that is due to Him, as the King of His Church.

Sixthly, Christs Kingdom is not of this world: that is, *The Officers that Christ hath appointed, for the government of His Church, are not of this world, are not to be of this world; but they are all to be by Divine Institution.* Observe the difference in the Administration of Christs Kingdom, and the worldly Kingdoms: In the Kingdoms of this world men may invent as many new Officers as they please, they may erect new Officers in a State and Cammon-wealth: But all the men in the world cannot erect any one new Office in the Church, cannot make one new Officer otherwise than is in the Word; we do not reade of any such name as *Tryers* there: Now though we do not find Officers of States in the Word, yet a Human Creation is enough, as the Apostle cals it, Be subject to every Ordinance of men. You have it in Peter, the word that is there translated, Ordinance of men, it is, a Humane Creation. In the Church there can be no new Officers created: Christ hath made Pastors, and Teachers, Elders, and Decons, and Widdows in the Church; and not any new sort can be added by all the men in the world. And therfore it was heretofore, as in Popery, so in Prelacy, they would erect a new kind of Religion (as they call'd it) more spiritual, and so made the Kingdom of C[illegible] the Kingdom of the world, and thought that they [illegible] as many new Officers in the Church as they pleased. [illegible] this was a derogation from the Kingdom of Christ, they made it too worldly. A second difference in the Church-Officers from the Officers in the Kingdoms of the world, is this, If once they be put into such a place in the church, they have the full power of the place. As suppose now a Pastor or a Teacher hath as much power as any one Pastor or Teacher upon the face of the earth, there cannot be a difference between

betwen one Officer and another of the same kind in the Church as in the State: Now the State may limit their Officers as they please, in some Countries they may make Justices of the peace for one use, and in another Country for another use, they may limit them according as they please, how they shall execute their places, and when they must leave their offices to others: But in the Church, one Pastor (whatsoever he be) hath as much power of Christ in him as any that live, for as there can be no new Offices in this Kingdom of Christ but by Divine Institution, so there can be no limitation of their Office but according to the Institution of Jesus Christ. *So His Kingdom is not of this World.* It's true, if so be that the Magistrate shall come in by Law to help the Church, so farr as they shall come in to give Civil help to the Church they may appoint Officers, to see that their power be not abused; but not any that are properly Church Officers, to administer any spirituall Ordinances in the Church, but such as are by Divine Institution.

Seventhly, *The Kingdom of Christ is not of this world*; the weapons by which Christ doth fight with His adversaries to maintain his Kingdom, are not the weapons of the world; in that notable Scripture 2 *Cor.* 10. 4, 5. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing, that exalteth it self against the knowledg of God, and bringing into captivity every thought to the obedience of Christ.* Mark, here's the weapons of the Kingdom of Christ, Christ brings into captivity every thought, casts down strong holds, whatsoever strong holds, or high thing is lifted up against the Kingdom of Christ, Christ hath weapons in His Kingdom to cast it down; but saith he, the weapons of our warfare (there is a warfare) they are not carnal but spiritual.

Christ in his Kingdom He doth not appoint carnal weapons He gives not unto his Church weapons of the flesh, to make men beleeve whether they will or no.

You will say, *If there be not such weapons that are outward to force men, then all will be to no purpose, it will be nothing?*

Yes saith the Apostle, *Our weapons are not carnal but Spiritual*; and he answers that objection, That men will not care for them

them if they do not come in an outward compulsary way, by imprisonments, and fyning, and such kind of waies,

We speak not what power the Civil State hath, but Christ hath committed no such thing to the Church, as the Church: and these weapons the Apostle spakes of, though they be not carnal but spiritual, yet they are mighty through God, and the more spiritual, they are, the more mighty they are to cast down imaginations, and every high thing that exalteth its self against the knowledg of God, and bringing into Captivity every thought to the obedience of Christ.

The weapons, What are they? They are the two edged sword of the Spirit, the Word of God in the Name of Christ, and with the authority of Christ preached to the people in the word of God, binding men in a dogmatical way, these are our Spiritual weapons; Christ hath never appointed his Church to defend its self by carnal weapons, the Church goes no further than Spiritual weapons, it's the very text that I have read to you, *My Kingdom is not of this world*: Mark what follows, What were the weapons Christ had to defend His Kingdom? surely no worldly weapons *My Kingdom is not of this world; if my Kingdom were* (saith he) *of this world, then would my servants fight, that I should not be delivered to the Jews*; but now is my kingdom not from hence; if my kingdom were from hence, I should have the like weapons to defend me as the Kings of the world have to defend themselves.

Q. You will say, *What? the fighting and Wars for now? May there not be Wars and fighting for the maintainance of Religion and the Kingdom of Christ?*

A. Now to that I answer thus, That the Church hath not these weapons, as a Church they have only spiritual, yea and were it that any Church of God were in any place where they had not a civil Right to the exercise of their Religion, then I confess (meerly for their Religion when the civil right of the State is against it) if they should take up arms and fight for it, I think they should go beyond the commission of Jesus Christ: they should trust Christ for his Kingdom; and we find no Warrant in all the Book of God for to take up weapons meerly for the defence of Religion. And therefore in the primitive times

never took up weapons, all their armor were prayers and tears.

Obj. *But we do* (you'l say) *now; are not our wars for the defence of Religion.*

Ans. Now to that it's cleerly answered thus, Our warrs are for the defense of the Civil Right we have to the outward practice of our Religion, and so by weapons we may defend our civil Right, that is, if we live in such a State where we have civil Right by the Laws of the Sate to the peacable enjoyment of our Religion, if any shall come to desturb us, then by the vertue of our civil Right we may take up weapons to fight and defend our selves with; but this is not as a Church, nor meerly for Religion, for if now the civil State should be so changed that the Supream Power should be against the waies of Religion, yet for civil things they would defend us, but for the waies of Religion they were against us in it, I confess in such a case for men that have no civil authority at all to take up weapons, to force any practice, or way of Religion, this would not be warrantable by Christ, and by this we should fight for the kingdom of Christ by other weapons than ever Christ hath appointed; but now; when we have the civil Power, the civil Magistrate may grant civil Liberty, and civil Liberty for the outward practice of Religion, and so we may defend such a Right as this for the peacable practice of our Religion, that none should come to force any other false Religion upon us. But now, the kingdom of Christ is not of this world, the weapons of Christs kingdom are spiritual weapons; and in those times when there were no outward weapons to defend the kingdom of Christ, as in the Primitive times when all civil States were against the kingdom of Jesus Christ, Did it not thrive? We are ready to say, All Religion well be taken away except there be such compulsary waies; I do not say but there may be compulsion to keep men from mischieving of others in things that are against the foundation. But now for the raising up of the Kingdom of Christ we know that when there was no compulsary waies, yet the kingdom of Jesus Christ went on and flourished as much as ever it hath done since, so that the kingdom of Christ is not of this world, He hath not committed to His Church those weapons that are carnal, all their

weapons are weapons that are spiritual, to prevail with the hearts and consciences of men and no further. And if we did understand this aright, it would mightily quiet our spirits; and the more we did rest upon the weapons Christ hath appointed in his Word, the more we did look into the Armory of the Gospel to find what weapons there are there against errors and abuses in his Church, the more we should have the Kingdom of Christ prevail amongst us.

Eightly, *The Kingdom of Christ is not of this world*: that is, the Priviledges of Christs kingdom are not worldly priviledges, but Spiritual, and Divine, and Heavenly Priviledges. Men that live in several kingdoms have several priviledges, some in one way, and some in another; so every society of men, and every kingdom have priviledges, men that are subjects of such a Kiingdom, they have the priviledges that belong to such a kingdom. We plead for many priviledges as we are the free born Subjects of *England*, that the people have a right to by their freedoms, being born free Subjects, as those that are above them have a right to that power that they have. So now in the kingdom of Christ, there are some priviledges that those that are in the kingdom of Christ have that others have not.

As now, When any man comes into the Kingdom of Jesus Christ, Oh he comes to partake of a great many excellent priviledges, being once made a free Denizon in this Kingdom of Christ, he comes to have a great many priviledges that others have not. But of these I shall treat more particularly afterwrads.

Ninthly, *The Kingdom of Christ is not of this world*; the penalties and punishments that Christ hath in his Church are not worldly; I do not mean only external ones, for they may be refer'd to that head of the weapons of Christ; but we take them under another notion; Those that are truly the Subjects of Christ they may be under penalties: You think that those that are beleevers cannot be chastised for their sin; as if there were no penalties in Christs Kingdom; I confess they are delivered from the penalties of the Law; But Christ inflicts penalties as he is King, there may be penalties in Christs kingdom. And the right understanding of this would much help us in that point;

Whether Beleevers may be chastised for sin or no, though they be Beleevers.

Oh they will say, *No.* Why? *Because Christ hath satisfied the Law fully, and how can God require it in them?*

I confess the Law cannot; but Jesus Christ in His administration as He is King, not as He is the Judge of the Law, but as He is the King over them, He may inflict chastisements upon them; they may in Christs kingdom have some chastisements, they cannot be carried out of that kingdom to have the chastisements of the Law, but in Christs kingdom Jesus Christ many times inflicts spiritual chastisements upon them, by hiding his face from them for sin, and by many spiritual discertions; and such men as are but by outward profession under the kingdom of Christ, and do seem to be his Subjects, and are not so indeed, the Lord inflicts spiritual judgments upon them, as hardness of heart, blindness of mind, reprobate sences; and I beseech you observe it, The Lord Christ doth not so much observe the way of outward judgements upon wicked men that are in the bosom of the Church, as He doth observe to inflict outward judgments upon the Heathens and others that are out of the bosom of the Church; no, Christ hath other manner of punishments for those that are in the Church, though now and then Christ doth inflict outward judgments upon them; but the main thing that Christ looks at in His Church, is, To reward with spiritual rewards; as righteousness and peace, and joy in the holy Ghost and the like; so He doth inflict spiritual punishments; Those that are professorsin the Church and naught and vile, it may be God may prosper them for a while as well as others outwardly, Oh but the punishments of Christ in His kingdom they are spiritual, your souls are bound over to eternal death, your hearts are hardned, your consciences are benum'd, and that's more dreadful wrath a great deal than if the Lord Christ should punish your bodies, or take away your estates, those are punishments in Christs providential kingdom, but the penalties as Christ is the King of the Church they are ever spiritual punishments which we should more fear and tremble at a great deal. Thus the kingdom of Christ is not of this world.

Now

Now I ſhould have ſhewed you how this Kingdom of Jeſus Chriſt will certainly prevail in the world, let the world do what they can. In the 2. *Pſal.* *Yet have I ſet My King upon My holy Hill.* It will at length prevail over all the world, and bring under all the Kingdoms of the world to it; but when it hath done ſo, then there ſhall be a new world: Certainly there is a time that Chriſt ſhall have the Kingdoms of this world to reign over them in another manner than now He hath, and that is at the end of the world; I will give you a Scripture or two about that. *Revel.* 11. 15. *The ſeventh Angel ſounded, and there were great voices in Heaven, ſaying, The Kingdoms of this world are become the Kingdoms of our Lord, and of His Chriſt: and He ſhall reign for ever and ever.* That is, He ſhall ſubdue the kingdoms that were of this world, and then he ſhall reign; he ſhall reign for ever and ever. Now they are the kingdoms of this world, but when he reigns it is in this manner that is here ſpoken of, it is in another world, as appears in *Heb.* 2. 5. *For unto the Angels hath He not put in ſubjection the world to come, whereof we ſpeak.* Here the Apoſtle ſhews that Chriſt is above the Angels, for he hath not put in ſubjection the world to come unto the Angels; therefore there is a world to come wherein Chriſt ſhall have a further dominion than yet he hath: and *Adam* was a type of Jeſus Chriſt in this, *Adam* he had the command of this preſent world. Now in this world Chriſt doth rule but in the mideſt of his Adverſaries, but there is a time coming that Chriſt ſhall have all under him; as *Adam* in his innocency had the whol world under his feet: And Chriſt doth promiſe unto his people in the 3. of *Revel* 21. *To him that overcometh, will I grant to ſit with me in my Throne, even as I alſo overcame and am ſet down with my Father in his Throne.* Mark, it ſeems there is a Throne of Chriſt yet that hath not been, for here's a promiſe that he will ſet them upon his Throne as he ſits upon his Fathers Throne: Now Chriſt rules together with his Father, but ſaith he, You that are my Saints, and my Subjects now, you ſhall ſit upon my Throne.

I but you will ſay, *That is in Heaven?* (in Heaven indeed the Saints ſhall reign.)

Nay, It cannot be meant of a kingdom wherein the Saints ſhall

shall sit eternally with Christ in Heaven; I might give you many Scriptures for that, but I will only give you one Scripture, 1 *Cor* 15. 28. *And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him, that put all things under Him, that God may be All in All.* Here he tells us that there is a time that God shall be All in All, both unto Christ, and unto His Saints; yea, and you shall find in this chapter, that Jesus Christ shall give up the kingdom unto the Father, (speaking of the time of the resurrection) When all shall rise again; and when that shall come, the kingdom shall be delivered up unto the Father; so that this is a time before the general resurrection, that Christ shall sit upon the Throne, there is yet a time between this and the Saints being in Heaven, when the Saints shall sit upon Christs Throne (as he upon his Fathers) in another manner than now they do: Therefore surely Christ shall have the Kingdoms of this world subdued unto him in another manner than yet he hath; and for the proof of it, do but reade the 7. chapter of the book of *Daniel*, and you shall find abundant of proof; there shall be adundant deal of glory in that kingdom of his, there he shall have attendants to purpose, thousand thousands administred unto him, and ten thousand times ten thousand stood before Christ; and though there was a Judgment and the Books were brought, yet its apparant afterwards, that the Scripture speaks of a time that should be before the Saints should come to Heaven; for he saith this, *That as concerning the rest of the Beasts, they had their Dominion taken away; yet their lives were prolonged for a season*: Therefore it is not meant at that time when the Saints shall ascend up into Heaven with Jesus Christ, for the Beasts had their lives prolonged for a season and time after that: But saith he in the 18. ver. *The Saints of the most High shall take your Kingdom, and possess it for ever, even for ever and ever.* And in the 21. ver. *I beheld, and the same horn made war with the Saints, and prevailed against them until the Ancient of daies came, and Judgment was given unto the Saints of the most High; and the time came that the Saints possessed the Kingdom.* And then in the 27. ver. *And the Kingdom and dominion, and the greatest of the kingdom under the whol Heaven, shall be given to the people of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions*

Dominions shal serve and obey him. What Dominions shal these be when the Saints are in the highest Heavens, to serve and obey Christ? He means the Dominions that are here upon the earth, shall serve and obey Christ: Therefore the Kingdom of Jesus Christ is not of this world, nor be said hereafter to be such a world as this is: but when there shall be another world, then Christ shall have a Kingdom that shall have such glory as shall be apparent to all; and such a Kingdom as the Kings of the earth shall come and bring their glory to it; as in 21. of *Revelations*, you shall find, that it's said, *of the Kings of the earth.* Reade but that descripion of the glorious condition of the Church of God there, and you shal see this true: *And the nations of them which are saved, shall walk in the light of it: and the Kings of the earth do bring their glory and honor to it.* But that is in another world, not that world that Christ speaks of here in this place of *John.*

Only now do but consider a little of the excellency of this point by way of preparation to you for the next time. It would be a notable Scripture to take off our hearts from all the things of this world: The right understanding of this would spiritualize the hearts of the Saints, would take away the offences of the crosse of Jesus Christ, would help them to carry themselves through this world with a great deal of joy and triumph, and not much to regard how things go here below. *I through the mercy of God am brought into the Kingdom of Jesus Christ.* And I find the whol tenor of Scriptur carries it so, that the Kingdom of Jesus Christ is not of this world, but in a spiritual way, Oh then, let me have spirituall mercies, let me enjoy Jesus Christ in the way of His spiritual Kingdom; and farewell the world and all things under Christ. Truly Christians are not acquainted with this point of the spiritual Government of Jesus Christ in his Church, and how God the father hath so ordered things, that *In* this world Christ should have a Kingdom, but out *Of* this world.

And blessed are they that have by the holy Ghost an inlightning to understand this Mystery, to see the reality of it indeed, That the kingdom of Christ is not of this world.

SER-

SERMON II.

JOHN, 18.36.

Jesus answered and said, My Kingdom is not of this world.

MAny particulars I past over the last day briefly, which I told you would need some further explication. I'le give you some few things about that, and then proceed to Application of all.

The priviledges of this Kingdom of Christ they are not of this world. I'le name a principal one; and this is the priviledg of all that are under the Kingdom of Christ; *That all businesses, transactions between God and them are in the Court of Christ the Mediator*: They are not in the Court of exact and severe justice, but they are to be tried for their eternal estates, and for all they do in the Court of Christ, in his Kingdom; which is a mighty priviledg the Saints have. As kingdoms have several priviledges: i'ts a greater priviledg to be tried in one kingdom than in another: All men and women in their natural estates, not under the kingdom of Christ, they are to be tried in the court of Justice, *i.e.* the court of Gods providential kingdom, and ther they are either to be acquitted or condemnd by the Law; thats the way of Gods proceedings towards those that are under His providential kingdom, only to be delt withall according to the Law. But all those that are under the kingdom of Christ, have all their businesses, in reference to God, tried in another Court, tried in the Court (as I may so call it) of the gospel, in the Judicature of Jesus Christ, for Christ He is as Mediator to them, He is the Judge to pass all sentences concerning them: and the right understanding of this would much help in the point of Beleevers being chastised for sin;

sin; it's true, they are not chastised by judgment out of the court of Law as other men are; but they are chastised by Christ that hath the Judicature committed to Him, and the Administration of all things, especially concerning His Church and People, and by a sentence from Him chastised; not by a sentence from the Father, as He is the Judge of all flesh proceeding according to the Law. This is the main thing which we spake to before. But yet there are divers other things.

2. *That all that are in Christs Kingdom, are Free-men*, they are delivered from bondage: all that are out of this Kingdom are bondslaves, they are under the prince of this world, (that is, the *Devil*) and in slavery unto him; they are all as vassals under the Law, in bondage, and have no other spirit but a spirit of bondage in them, they are slaves to sinn they are under the curse of the Law: But now being brought to the Kingdom of Christ, they are made free, they are free Denizons of Heaven.

3. And then from hence follows in the third place: All that are in Christs Kingdom, have the privilege of a free trade to Heaven, they have free traffick to Heaven: there is now a blessed intercourse between Heaven and them, that they have by being subjects of this Kingdom: As we know the subjects of this Kingdom have many freedoms that forreigners have not, that those that belong to another Kingdom have nothing to do with. So the subjects of Christs Kingdom have a freedom of coming into Gods presence, of trading to the promised Land that others have not; others are cast out of Gods sight and cannot trade to Heaven so as believers do that are brought under the Kingdom of Christ.

4. *By vertue of this Kingdom they come to have right unto all the Ordinances of Christ*: And only by this we come (I say) to have right unto them, so as to be our own. Indeed, Christ for the sake of such as are His Elect Ones, that He intends to bring into His Kingdom, He sends forth His Word, the preaching of the Word unto them but when they are brought into his Kingdom then they are under the Ministry of the Word in another way, Christ then is their great Pastor and Shephard, and so His Ministers are in a more peculiar manner Pastors and Shepards unto them. And besides, there are other Ordinances that they have

nothing to do withal till they be brought into the kingdom of Christ, namely, the seals of the Covenant, with some others that might be named: That's the great priviledge of those that are under the Kingdom of Christ, to have right to all Ordinances; Certainly all Saints and believers, have right unto all, but they are to come in an orderly way to them.

5. *By being under the Kingdom of Christ, there is this Priviledge: Protection.* As Kings should be the protectors of their subjects: Jesus Christ hath taken upon Him the protection of all such as come under Him, all power in Heaven and Earth is given unto Christ, and it is all exercised for their protection, to deliver them from dangers bodily, and spiritual, to protect their souls, they are under Christs Kingly power for protection; when any temptation to sin comes, they should fly unto Christ as King, to shield them from their enemies, when their spiritual enemies come in like a flood, then the Spirit of Christ sets up a standard against them.

6. *They shall certainly have victory over all their enemies*: This Kingdom shall never be shaken, let all the world conspire what they will against it, the gates of Hel shall not prevail against it, no cunning devises, no subtil waies shall ever overcome this Kingdom, no, nor any one subject of this Kingdom. This is a priviledge beyond what is in the world. A Kingdom may preserve its self so as to contiue a Kingdom, but many subjects may be destroyed in the preservation of it: but this is such a Kingdom as there shall never one subject be destroied in it, that is, All the enemies shall never take off one subject from this kingdom; indeed they may take away their bodily lives; but that is but a transferring of them to the more glorious part of the kingdom that they shall attain to: Then may a subject of this kingdom be said to be destroyed, when he shall be cut off from Christ and lose the grace that he hath received: but none shall be thus destroyed, but shall be preserved by Christ, and shall certainly overcome all enemies, both inward and outward. And that's a fixt priviledge.

7. *By being in this Kingdom, Beleevers are made every one of them Kings*: though they be subjects in some sense unto Christ, yet Christ hath made them Kings and Priests unto God (so they

are

are called in Scripture.) Ther's no kingdom where all the subjects are Kings; it is so here, Christ makes all that come under His kingdom to be Kings, and they have (according to thire princely State) the Angels to their guard; as Kings have their guard where ever they go; so the pooreſt and meaneſt Beleever that is under this Kingdom of Christ hath his guard of Angels whereſoever he goes; though it be a poor smoky hole or Cottage that he lives in, yet it is guarded by Angels, every night they keep the dore and watch about the Bed: Thus the Scripture tells us that the Angles are Miniſtring Spirits for Gods Elect.

3. The benefit of this kingdom of Christ, *It is ſpiritual peace, and joy in the holy ghoſt*: So in *Rom.* 14. 17. *The kingdom of God conſiſts not in meat and drink, but in righteouſneſs, and peace, and joy in the holy Ghoſt*; There's another manner of peace than the world gives. So Christ in *John*, 14.17. *Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you.* It's the note of a learned Interpreter ſpeaking of this place, I give not peace as the world gives; the world gives peace (ſaith he) by taking away afflictions from a troubled perſon; but Christ gives peace by taking away a troubled perſon from affliction. His meaning is this; the worlds way to give peace, is to take away trouble from us: but the way that Christ hath is to take the trouble of our hearts from our affliction: the world cannot give ſo long as the affliction continues, but Christ gives peace though the affliction doth continue; that's thus, Christ He takes off the troubleſomneſs of mens hearts from the affliction; the world takes off the affliction from the trouble of mens hearts: now this is a great deal better peace when the trouble of our hearts is taken away, though the affliction continues, rather then when the affliction is taken away and trouble of heart continues. I give peace, not as the world gives peace, 'tis inward peace, the worlds is outward, the world takes away ſome trouble, but I take away the very root of all trouble; the branches are taken away by the peace of the world; that is, whereas you had not trading before, nor the freedom of your eſtates before, you ſhall have that now; but the root of all your trouble the world cannot take away, that is, *ſin*, but I take away ſin that

is the root of all trouble. We may (through the blessing of God upon Armies, Parliament, we may) come to have outward peace, that is, fredom from outward troubles; Oh but there may be vexation and trouble in our spirits in the mean time. But Christs peace is especially in the conscience and heart, within doors; we may have peace here mixt with abundance of sin and wickedness: it may be procured in a sinfull way, or it may be the cause of much sin; but my peace is a holy peace, it doth further holiness whereſoever I give it, my peace is a lasting and a stable peace; peace here may be but for a few months, but my peace shall be eternally. I give peace, not as the world, that is the fruit of the kingdom of Christ: So the truth is, though there be many outward afflictions attend the Kingdom of Christ, yet the kingdom of Christ is alwayes in peace and in joy of the holy Ghost. That is a priviledge which we can never be crowned with but in the kingdom of Christ, as we can never enjoy peace but here, all the peace that mens consciences have till they come under the kingdom of Christ it will turn to greater trouble, that peace they have and live loosly, not being subdued to the kingdom of Christ will turn to horror and misery; and so the joy that there is in the world it will turn to sorrow and vexation; 'tis propper to the kingdom of Christ to have joy in the holy Ghost; thou mayest have joy in thy cups, joy in thy dishes, joy in thy mirth and wicked company, but 'tis propper to the kingdom of Christ to bring joy unspeakable and glorious unto the soul; the soul never knows experimentally what the joy of the holy Ghost means, till it comes under the kingdom of Jesus Christ, it's the priviledge of the kingdom of Christ to bring spiritual peace which passeth all understanding, and joy in the holy Ghost.

Ninthly, This is a priviledg in the kingdom of Christ, That all that are in His Kingdom have right to all the gifts and graces of all the Saints in the world: Whether Paul, or Apollos, or Cephus or Life or Death, all is yours, for you are Christs, and Christ is Gods: They have (I say) right to al, al the gifts of al the Ministers of the world, and the graces of all the Saints they work for good unto them,

Tenthly

Tenthly and lastly, *They are all Heirs of Christ with an immortal Crown of glory, that is laid up in Heaven for them.* Thus Christs Kingdom is not of this world, the priviledges of it are beyond the worlds, which can only be seen by the eyes of faith, for they are spiritual and glorious priviledges.

Quest. If you ask me why it is that God the father would not have His Son to have his kingdom in this world? Certainly God might have given to Christ all the Government of this world, might have made Him the great Emperor to have rul'd in an externall way, and all his Subjects to have been in pomp and glory here below; but God would not have the kingdom of His Son here in this world for these reasons.

Answ. Frist, Because that hereby He would confound the wisdom of the world, and shew the vanity of all the things of this present world, and the folly of the hearts of men that are set upon the things of this world; we look upon these things as great things, but God hath shewed that he doth not look upon them as great matters, but as things that have little value and excellency in them, and therfore He would not have His Son to have His kingdom here of this world; suerly if there were such excellent things here as men dream of, then undoubtedly Christ should have had His kingdom of this world; but that God might confound all the glory and non-plus the wisdom of this world, therefore he would go another way to work, God would so order things that He would fetch about the glory of his Name and those great things that he did intend from all eternity, He would fetch them about in a way that should be hidden from the eyes of the world, in a way that should appear contemptible in the eyes of the world, and he would by this rebuke and shame all the prid, folly, and vanity of the world, there is no greater rebuk of the prid, folly and vanity of the world than in my Text here, that saith, *the kingdom of Jesus Christ is not of this world.*

Secondly, *Because the Lord delights so much in the exercise of the graces of His Spirit, the spirituall working of the hearts of His Saints* there's nothing that is *ab extra* from God, that is more delightfull to Him than the exercises of the graces of His Spirit in the hearts of His Saints (excepting what is in the Person of Christ himself

himself) nothing more pleasing in all the works that ever God made in which he takes more pleasure than in the exercise of faith, and humility, and of patience, and the like; and the holiness of His Saints. Now the less the kingdom of Christ is of the world, the more bright and glorious do the graces of the Saints appear, the more do they come to be exercised; had the Saints a worldly glory and pomp here, their graces would not shine forth so eminent, there would not be such a spiritual lustre and shine upon them: but now that God may exercise, especially the grace of faith, and humility, and patience, and self-denial, and brotherly love which are so precious to Him; therefore God hath so ordered things that the kingdom of His Son should not be of this world, but it should be spirituall; (it may be) you think it a sad affliction that you have not those comforts that you see others have in the world you have not such estates and bravery as others have, brave dwellings, costly furnitures, and fine cloaths as others have, and you cannot provide for your children as they do; I but is there the exercise of faith in God in the want of these things; the exercise of humility, self-denial, of patience? know that these are more glorious things than if thou didst sit upon a throne with a crown of gold upon thy head and a Scepter in thy hand, and all the people prostrating themselves before thee, this were all but a childish vanity in comparison of the exercise of the graces of Gods Spirit, thou hast that that is more excellent in the eyes of God and of His Son, and in the eyes of the blessed Angels, far more excellent than these outward, pompous, glorious, glittering vanities that are here: & when thou findest by experience that the Kingdom of Christ is not of this world, Oh then think, that surely God delights much in the exercise of the graces of his Spirit in His Saints: And this is the reason why he would not have the kingdom of Christ to be of this world.

Thirdly and lastly, *Therefore He would not have it to be of this world that hereafter when the Lord shall come to fetch out all his glory from those things that seem to be the most contrary, that his power & wisdom may be more glorious & appear more evidently, that his glory may be more conspicuous:* as certainly it will hereafter at the great Day when the issue of all the great designs that God had in sending

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ding of Christ into the world, when the issue of all shall come and be accomplisht, then the Name of God will be so much the more honorable to all eternity, because He hath wrought out such glorious things, from that which did seem to the eye of flesh to be so mean and contemptible.

APPLICATION.

But by way of Application; and that shall be built upon the consideration of the point more generally; and upon the Reasons that are named, why the Kingdom of Christ is not of this world.

From hence follows thus much in the first place, *That if the Kingdom of Christ be not of this world, then there is a happiness beyond the things of this world to be had*; that we must certainly conclude and determin: If we beleeve this point, That Christs Kingdom is not of this world, we must lay down this for a certain and infallible ground that we may build upon, That there is a happiness to be attained unto that is beyond this world, for surely there is a good in the Kingdom of Christ, there is somewhat beyond this world for the souls of the children of men to look after as their chief good, as their happiness; that's a consectory that follows from it, The Kingdom of Christ whatsoever it be, it's a glorious Kingdom, it is the Kingdom of His dear Son (as the Scripture speaks) and therefore very glorious: And all the glory of the kingdom of *Solomon*, it was but to typifie out the glory of the Kingdom of Christ; now that is not of this world: therefore there is some glory beyond that of this world: and it is a good sign of a spiritual eye and a spiritual heart, to be able to see an excellency and glory that is beyond this world; to be able to look higher and further than this world can: We think that all the good things that God hath to communicate to the children of men, should be here on earth; but I beseech you consider of it: can we think in our consciences that all the good things that God hath to communicate to such as He loves should be here in this world? certainly, no. Consider therefore that all the good things that God intends for his people are not of this world.

First, It's called, An evil world. Truly it's no great matter, and we

we should not account much that the Kingdom of Christ is not of this world, if we consider these things:

First, That this world it is an evil world. *Gal.* 4. We are delivered from this evil world.

Secondly, It's a world, that the Devil (in Scripture) is called the god of, and the prince of this world; 2 Cor. 4. 4. Whose eyes the god of this world hath blinded. Surely all the good things that God hath to communicate to His Saints, are not of this world, that is an evil world, that is a world that the very Devil is god of it (in scripture phrase.)

Thirdly, A world al whose bravery and pomp and glory it is not of the Father. 1 *Joh.* 2. 16. you have an Epitomy there of what the excellency of the world is; for saith he, All that is in the world, the lusts of the flesh lusts of the eyes, and the *pride* of life: Under these three heads are all things that the men of the world look upon as desirable; either they are the lusts of the flesh, the lusts of the eyes, or the pride of life: But saith he, All that is in the world, is not of the Father, but is of the world. Surely the chief things that God hath to communicate to His Saints, are not of the things of this world; for all that is in the world, is not of the Father, And wouldest not thou have the riches of the Father? 'Tis true, God is the Creator of all things, and hath the dispose of all things; but that that the men of the world look upon as the excellent things that are here, they are not of the Father, they are none of the good things that God the Father hath to bestow upon His children; and therefore surely, there is a happiness beyond the things of this world. Oh my Brethren, that I could but so take off the hearts of people by this point from the things of this world, as to make them look after the Kingdom of Christ that is not of this world; for you see that all that is here in the world, the Scripture saith, it is not of the Father.

Fourthly, *As all the excellent things are not of the Father, so the truth is, all the glory that is in the world it is but darkness*, it is a dungeon of darkness to a spiritual eye: As the Bats can see in the night; so the men of the world they think they see some glittering here in the world but in the language of Scripture, and to spiritual hearts, it is but darkness: Hence the Apostle *Eph.* 6. 12.

For

For we wrestle not against flesh and blood, but against principalities & powers, against the rulers of the darkness of this World. Rulers of the darknes of this world are the unclean spirits, spiritual wickednesses; the Devils are the Rulers of the darkness of this world, this world it hath a darkness in it, and therefore surely, the chief good things that God hath to bestow upon the Saints, they are things that are beyond this world.

Fifthly, *The world knows not God, John, 17. 25.* The world is that that Christ saith, doth not know the Father; *Oh righteous Father the world hath not known thee.* Take men that are the wisest of the world, and have all the wisdom that this world can afford, it will not help them to the knowledg of the father, the world knowes not those excellent and glorious things that are of the Father.

Sixthly, *The world is lies in wickedness, 1 John, 5.19.* (as sometimes I have opened that Scripture to you) Just as you see in a common shore, a carrion, a dead dog that lies over head and ears in mire or mud in a common shore, and in its own filthiness: so the whole world lies in wickedness, the wickedness of the world is like the common shore, in which there is nothing but filth and dirt, and the world as a dead carion lies in its own pollutions; surely, then there are other things that God hath to communicate to his Saints than the things of this world; and we should not be offended though the kingdom of Christ be not of this world.

Seventhly, *The world is passeth away with the lust of it, 1 John, 2. 17.* it is a notable Scripture for that: *And the world passeth away, and the lusts thereof; but he that doth the will of God abideth for ever* (speaking before of what was the glory of the world) and it passeth away with the lusts thereof. Mark, Not only the things of the world passeth away, but the very lust to those things passeth away: As now, men and women who have their healths, and live bravely for a while, Oh! how greedy are they for the contents of this world? how do they long and desire that they might have such a Merry meeting with such friends, and such cheer, and such comings in, *they make provision for the flesh, to fulfil the lusts thereof.* But now (mark) within a little while, not only these comforts shall be taken from them, but the very lusts

of them shall passe away; that is: they shall have no mind in the world to them: Take a poor man that was wont to long for these things, when he lieth upon his sick bed, at the point of death, now he looks upon these things as those things that are dry leaves, he hath no mind to them, not so much as a Fansie after these things, all the varnish of the things of the world are gone in his eyes, he tasts them no more than the white of an egg, yea, the desire of his heart is dead to them: as now, a man that lusted after drink, when his desire is satisfied, the very desire after it is gon; and one that liv'd in gultony, when his body is a little distempered, the very lusts thereof passeth away: surely there are other things that God hath for his people than the things of this world.

Eightly, *There must be somwhat else besides the things of this world* for Christ Himself is not of this world, *John*, 8. 23. Are all the good things that the Father hath to communicate of this world, and not Christ Himself of this world? Let me tell you, Christ is the greatest gift that ever was given, or possibly could be received, and yet Christ is not of this world; therefore there is somwhat else besides the things of this world, that God hath for some of the children of men, that He intends good unto.

Ninthly, The Saints are said, not to be of this world, *Joh.* 15. 19. & 17. 14. If they be not of this world, then their happiness is not here, God hath other happiness for them than that which is here.

Tenthly *The Scripture makes it to be a sign of a child of wrath that he walks according to the course of this world* (in a *Joh.* 2.) this is a enough to describe a child of wrath.

Eleventhly, *It's made a sign of one that is an enemy to God*; and that's hatefull before God, that is a lover of this world, *Jam.* 4. 4 And 1 *Joh.* 2. 15. *He that loves the world, the love of the Father is not in him; and the friendship of the world is enmity to God* (saith the Holy Ghost in those two Scriptures) if so be that in the world there were the special things that God hath to communicate to the children of men; certainly then God would have his people to love the world, He would say, Love these things for these are the fruits of my favor and love, these are part of the riches that I have to communicate to those that I intend good to; and

therefore

therefore delight in these, expatiate your heart in these: Oh no! saith the holy Ghost, whosoever loves the world is an enemy to God. And, if the love of the world be in you, the love of the Father is not in you: surely then here are not the things that God intends for the children of men.

Twelfthly, *The world is that that shall be condemned*: 1 Cor. 11. 32. *That ye may not be condemned with the world*, that notes that God intends to condemn this whol world, all these things are under the sentence of death, and all the men of the world are condemned before God; and, therefore these are not the things that men should so much look after to make them happy.

Thirteenthly, Take all the world together; the Scripture speaks by way of supposition, *That a man may gain the whol world, and yet his soul be lost for ever*; If one man could get all the world in to his possession and thereby lose his soul, it would be an ill bargain; the world then hath no such excellency in it as that we should place our happiness in it; God hath something else for His people than these things that are at the best under Moon-vanities.

Fourteenthly, *If Christs Kingdom be not of this world, then certainly those that are of the world are not of His Kingdom*; for these two cannot stand together, that Christs Kingdom should not be of this world, and yet that those that are of the world should be of his Kingdom, if such as are of the world are none of his kingdom, then certainly a worldly man or woman is not of the kingdom of Christ, Christ owns them not as under His kingdom, they are Vagabonds and Runnagates not under the protection of Jesus Christ, not partakers of any privileg of Jesus Christ.

Quest. You will say to me, How should one know when a man is a man of this world? The Scripture makes a plain distinction of some that are of this world, and some not; the best of all you will say they have hearts worldly enough, and they desire to have the comforts of this world as well as others? well, though there are some, yet we had need look to our selves, to examine whether we be of the world yea or no, for there lies thus much upon it, that if we be of the world we are not of the kingdom of Christ; now I would give you but these three notes of a man of the world.

Answ. The first is this, *One that is a man of the world is such an one as could be content if God would let him live here in this world, and enjoy what he doth, he would be content for to live here for ever, and could be satisfied though he never enjoyed any thing from God but what he hath received here, if he might alwaies hold it.* Here's an evident Argument of a man of the world, I mean such a man as hath health of body in this world, he hath for outwards as much as the world can afford any man, that for the properness of his body, his comliness, his health, he hath as much as the world can give, he hath convenient dwelling, with all accommodations belonging thereunto, and he hath the comings in of the world as much as his heart can desire, he hath his wife and children about him, in which he hath a great deal of delight and content; now, I would but put it to this man, What sayest thou? would not this satisfie thy heart if thou mightest alwaies be here, alwaies have thy house, and gardens, and walks, and these comings in that thou hast now, that thou mightest fare deliciously every day, and have the sweet and fat of the world, would it not satisfie thy soul, though God should never give thee any thing else but this?

I beseech you, in your own thoughts, answer even to God this question, and seriously look into your hearts, for you may know very much of your hearts upon the answer to this question, you may come to know what is like to become of you for ever, even from the answer that your consciences would give to this question: That man or woman whose conscience tels them that this would satisfie, then we may conclude, that surely that man or woman is of this world, because the things of this world would be enough for his portion: But now take a man or woman that is chosen out of this world, that is of the Kingdom of Jesus Christ, unto whom the Lord hath made known the things of another world and the excellencies of Jesus Christ, and such a one though it had ten thousand times more than it hath, though it had what possibly can be imagined, it would say, Lord, it's true, I am unworthy of the least crum of bread that I eat, or of the least drop of water, but yet it is not all the world, nor ten thousand worlds can satisfie my soul, for the portion of it, It is nothing but thy self, the unsearchable riches in Jesus Christ,

those

those blessed things that thou hast revealed in that glorious kingdom of thy Son, it's only that that can satisfie my soul for the portion of it: and if thou shouldest say, well, thou shalt have all the things in this world for thy portion and enjoy them for ever, I should account my self in a miserable condition, for thou hast revealed better and higher things to my soul; this would be the answer of one that is chosen out of the world that hath a gracious heart and is brought under the Kingdom of Jesus Christ.

2. A second note that I would give to know, whether a man be a man of this world or no, is this, *A man of this world is one that accounts the possessions of worldly comforts, to be greater riches than any riches conteined in the promises*; that looks upon the comforts of this world as real things, they have them in possession: But looks upon the promise, as that that hath but a notion in it, as if there were no such reality and excellency in the things of the promise; a man that dares not trust God upon his word upon his promise without seeing in a way of reason or sence how things may come in unto him for supply from the things of this world; this is a man of the world, he hath a promise, but things go very ill with him in respect of his outward estate, in respect of whatsoever by sence or reason he is able to discern, he looks upon himself as miserable, if indeed God would give him in the things of the world in real possession, that would satisfie him, but not the promise: This is an evidence of a worldly heart, that regards more the profession of the things of the world than the promise of God for provision for him; as for promises, he thinks that that man is but in a sad condition, that hath nothing but bare promises to live upon; here's a worldly heart that hath low and mean thoughts of the promises. But now, one who is taken out of this world, and translated into the Kingdom of Jesus Christ, regards more to have a promise to live upon, than to have possessions to live upon: Promises in the word are greater and more real things to that soul than any Bills or Bonds from men can be, he can live better upon a Promise, than upon Bils, or Bonds, or Leases, or any such things in the world: Hast thou found such a principle within thee, that canst close with the promise, and canst bless thy self in the promises, I have title to,

and

and an interest in many promises in the Book of God, for life and godlyness are more to me then all the treasuries of *Egypt*, and though I do not enjoy so much in the hand as others, yet my heart hath enough, because it is possest by Christ, in whom all the promises are *Yea*, and *Amen*; that is, sure and infallible. *God is faithful who hath promised*; this is an argument that thou art taken out of the world, and taken into the Kingdom of Jesus Christ; but otherwise, thou that canst not trust God for thy outward estate, body and soul upon a promise, this is an evidence of one that hath his heart set on the world.

3. A third sign of a man of this world, is this, A man of the world *blesses those that are like himself, looks upon and measures the happiness or misery of other men, according to what they do enjoy, or according to what they do not enjoy in this world*; They call the proud, happy; I mean by this they measure the happiness of other men, according to what they have of the world, and think that the meer enjoying of worldly accommodations is enough to make men happy, notwithstanding they see them to be very wicked and sinful, yet so long as they flourish as a green bay tree, yet rejoyce in them and with them, yea, get themselves in the midst of the guilt that is upon them, when conscience (as a woolf in their bosom) flyes in their faces, yet they can blesse themselves in the enjoyment of outward comforts, and set that against any trouble of mind whatsoever, as if so be it were enough to make up their comforts: I have been at such a place, and contracted such guiltiness upon my soul, committed such sins, Oh! what shall comfort me now? well, he comes home, and sees all wel about him, his house furnished, his table spread, means coming in as a floud, and this quiets him: here's a worldly heart: where as were the heart taken off from the world, the possession of al without Christ would never calm a conscience that hath any guilt upon it; when I have contracted any guilt upon my soul, all though I see all well about me, Oh! till I have an assurance from the Holy Ghost the Witness of the Spirit, that the guilt of my sin is washt away in the blood of Jesus Christ, what will all these do me good? I have these and these comforts, Oh! but I have an unclean conscience, a leprous soul: Doest thou set the good things here to countervail the evil of sin? Certainly, thou

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art a man of the world, thy name is written in the earth, thou art but living dust and ashes at the best. And the world is like to be the only portion of thy soul, thou art a stranger to the Kingdom of Jesus Christ. That's the second Use.

Use 3. the third Use should have been this: Here we see the main thing that doth hinder people from the Kingdom of Jesus Christ: What is that which keeps off men from coming under the Scepter of this King of Saints, from subjecting themselves to His Kingdom? Certainly, this point shews it clearly, His Kingdom is not of this world, were the Kingdom of Jesus Christ of this world, then people would flock into it, Who would not joyn in such a Kingdom and be a member therof, where he could have worldly glory and pomp and riches and bravery; but now because it is not of this world, therefore they slight it: As I remember we reade in the Gospel of *Herod*, that when he heard of the great Miracles that Christ wrought, *Herod* sent for Christ, and he longed a great while to see Jesus Christ, but when Christ came, and he saw Him a poor, mean, contemptible man to the out ward eye, he thought to have seen him to have done such and such great things, and to have been such a man as not the like upon the earth. But Christ contemn'd *Herod* as much as *Herod* contemn'd Him, and Christ would not shew his glory before *Herod*, but appeared in his outward meaness, and the text saith, Herod *set Him at naught*, he set Him at naught when he saw him so outward contemptible: And so it is reported of the Roman Emperors, that hearing that Christ should be the King of the Jews, and that out of *David's* stock there should come a King of the Jews, they sought to destroy all of that family that they could find out, and all the Tribe of *Judah*: But afterward, when they found out some that were of the Kindred of Jesus Christ, and saw that they were poor laboring men, that labored with their hands to eat their bread by the sweat of their brows, they set them at naught and contemn'd them; certainly, this is the great offence to the world, that the Kingdom of Christ is not of the world, and as Christ saith, Wo to the world, because of offences; so woe to the world because of his great offence, Christs Kingdom being so spiritual, hence it is that the world receives Him not, in 1 *John*, 10. And so in *John*, 14. 17. *Even the Spirit*

of

of truth whom the world cannot receive: Mark, the world cannot receive the spirit of Truth, the world receives not Christ, and it cannot receive the spirit of Truth. If you speak of the world to men, then they savor of those things, come to a man and tell him of a good bargain on the Exchange, he will listen to you, and remember what you say, but come and speak to him of the great things of the Kingdom of Jesus Christ, of the glorious priviledges of that kingdom, only there's a sound in the air, and it passeth away, and takes no impression at all on the heart of one that is carnall, 1 *John*, 4. 5. there you have this expresst fully, the very guize and way of a carnall heart, *They* (saith the text) *are of the world, therfore speak they of the world: and the world heareth them:* those that are of the world, they speak of the world and discourse of the world, and savor the things of the world, and the world heareth them; but now, let a man come and tell them of things that are heavenly, of a goodly pearl, of Jesus Christ, they savor not those things; and they hear them not: Oh! 'tis from hence that men come not into the kingdom of Jesus Christ, because it is not of this world. What's the reason that there are more comes into the Kingdom of Antichrist than into the kingdom of Christ? *Revel.* 13. 3. *The whol world wandered after the beast*, saith the text, because they are of the world, and Antichrist doth set up a worldly kingdom instead of Christs kingdom, and men that are of the world they flock after Antichrist; and hence it was, that your great rich men in places where the Gospel hath not been, they were Papists, or Popishly affected, so that therefore the Papists make outward prosperity to be one badge or sign of the true Church; hence it is that Popery is so sutable to worldly hearts, and the holy Ghost prophesied before hand, that the whol world should follow Antichrist, only here and there a few poor ones Jesus Christ chuses out of this world to follow him, for His Kingdom is not of this world.

One Particular more, in a word, seeing the Kingdom of Christ is not of the world, then a worldly heart is the most unbeseeming thing in one that professeth himself to be a Christian, of any thing that can be in the world: If Christs Kingdom be not there, certainly thy heart should not be there: Thou that

professest

professest thy self to be of the kingdom of Christ, which is spiritual and heavenly, and yet thou a worldly earthly heart, I say, it is the most unbeseeming thing that possibly can be: what, for a professor of Religion to have an earthly, covetous worldly heart?

By that that I have already spoken in shewing the vanity and the evil of the world, and the great evil of loving the world were enough to strengthen this use; but now that that I intended should have been to speak, especially to those that are Christians, that have hopes that God hath made them partakers of Jesus Christ, and would be loth to lose their hopes in the good things of the Kingdom of Jesus Christ for 10000. worlds, & yet there doth remain much worldliness in their hearts to this day, surely, this not beseeming one of the profession that thou makest, it is no honor unto thy King, the Lord Jesus Christ, worldy Professors, they are great dishonors to the Kingdom of Jesus Christ; when there shall appear no difference between those that we account to be men of the world, and such as we hope are chosen out of the world; Oh! how is Christ dishonored by this? Look but upon the lives of Christians that profess Religion, and one would think that the kingdom of Christ were a Kingdom of this world rather than any thing else, for I say, to outward appearance, though it may be Christ may see some integrity within the heart, yet to outward appearance there is even almost no difference between them and the men of the world.

It doth become Christians to live so in their whol course, as to make it appear that they are men and women above the world, whose Conversations are in Heaven, that they do beleeve the Kingdom of Jesus Christ that is not of this world.

SERMON III.

JOHN, 18.36.

Jesus answered and said, My Kingdom is not of this world.

WHAT this Kingdom of Christ was, and how different from the kingdoms of this world we have already opened unto you.

The fourth Use which we are to proceed in, is, If the kingdom of Christ be not of this world, then of al dispositions, a worldly spirit is most unsutable to those who profess themselves to be of the Kingdom of Christ. Certainly, then such as are Beleevers, that are come under the Kindgom of Christ, they must not be of earthly hearts: We find the Apostle in the Epistle to the *Ephesians*, doth rank Covetousness, and Uncleanness together: and saith of them both, in the 5. Chapter, 3. Verse, *Let it not be once named among you, as becometh Saints:* So that a covetous heart after the things of the world, it is such a disposition, as it should scarce be named among Saints no more than whoredom, they should abstain from it as from whoredom, *as it becometh Saints.* It is the most uncomly thing for a Saint of God, one of the Kingdom of Christ to have a covetous heart for the things of the world that possibly can be. *As it becomes them*; it doth not become you; And *Luther* that was a great man for the promoting of the kingdom of Christ, he is bold to profess it, That of all sins, he was scarce ever tempted to that sin, he found nothing tending almost that way; though it's true, there is no sin, but we have the seeds of it in our hearts; but yet he found his spirit

spirit most above that worldly sin, because he was so much taken up with Jesus Christ. And indeed, the more any soul is taken up with the excellency of Christ, and with the glorious things of His Kingdom, the more vile will the things of the world be to them. *We look not at the things that are seen* (saith the Apostle) they are not things to be looked at, *But at the things that are not seen.* And in the 6. of the *Gal.* 14. ver. The Apostle *Paul*, that was the great man for the promoting of Christ in the world, and the setting up of His Throne; he professes, *That he was crucified to the world, and the world was crucified to him:* That is, he look't upon the world, but as a crucified thing. What esteem would you have of a man that is hanging upon a gallows? All the world was to him no otherwise, was a thing crucified to him, & he was crucified to the world, the world cares not for me, and I care not for the world, I am quit with it that way, and do as much slight, and contemn the world, and trample it under foot, as the world slights and contemns me, and tramples me under foot. This should be the disposition of a Christian that is under the kingdom of Christ: for now it is to converse with things of another nature: And therefore you find that Christ, He saith of those that are given to Him by the Father, They are given unto Him out of the world: *John*, 17. 6. *I have manifested thy Name to the men whom thou hast given me out of the world.* No men have Christ manifested unto them, but those whom the Father doth give Him out of the world: Saith the Father, Here's so many of the world, And there are a select company that I will take out of this rude heap and mass of man-kind; and I'le give them to thee Take them, and manifest thy self unto them. If this be so, that those that come under Christs Kingdom, are given unto Him out of the world, then though they live in the world, they should not live as of the world.

Secondly *They are chosen out of the world, John*, 15. 19. *And they are delivered from the world by Christ. Gal.* 1. 4. *And they are opposed to the children of the world. Luke*, 16. 8, speaking

king of divers sorts of people; and makes the distinction between one and another: The Lord commended the unjust steward because he had done wisely: *For the children of this world are, in their generation, wiser than the children of light*: These two are opposed one to another, the children of this world and the children of light are quite contrary one to another; for indeed one is in the Kingdom of darkness, and the other in the Kingdom of light, in the Kingdom of the dear Son of God; you must be children of light, others are children of the world; it becomes a child of the world to follow after the things of the world; but not the children of light: *You are chosen out of the world, that you may be the light of the world.* So the Scripture speaks of the Saints, That they should be the light of the world: *Philippians*, 2. 15. Now if they have as worldly hearts as others, how can they be the *lights* of the world? Oh! many that are Professors of Religion, they are indeed but dark lanthorns, they have a candle in them, have some, kind of knowledg, but by their worldly Conversations they are made but as dark lanthorns, that the light of knowledg and profession that they have is so darkned by it, as none can see the beauty and excellency of Jesus Christ shining through them.

Thirdly, Surely it is a very unbeseeming disposition in one that is under the Kingdom of Christ to be worldly: for he is appointed to be one that shall judge the world another day, In 1 *Cor.* 6. 2. *The Saints shall judge the world.* Now there should be a great deal of difference between Judges, and those that are judged by them: if they be of the same disposition that the world is, why should any be chosen out of the world to judge them? Now all the Saints if they do beleeve themselves to be brought into the Kingdow of Christ, they should look upon themselves as those that are appointed by God hereafter to judge the whol world, and therefore they should not live so as the men of the world do, but as Judges, very precisely and strictly according to rule.

Fourthly

Fourthly, It is required of them that they should hate their own lives in this world, *John*, 12.15. Now if the Saints should be such as should see so much excellency in the Kingdom of Christ as to hate their very lives in this world, then surely to look upon all things in this world as contemptible, as hateful in comparison: it is not meant *Hate their lives*, that is, *Absolutely*, but in *Comparison*: when any comfort or preservation of their lives in this world, comes in the least competition with the furtherance of the Kingdom of Jesus Christ: They should look upon the comforts of their lives as a hateful thing, and look upon the very preservation of their lives as a hateful thing; shall I make my life comfortable with any hindrance unto the Kingdom of Christ? Oh 'tis that that my soul should abhor, and so should I preserve my life with doing any thing that may be any prejudice to the Kingdom of Christ, I should look upon the very suggestion to such a thing as that that my very soul doth abhor, And we find in Scripture that it's made an argument of apostasie, of one that's falling off from the profession of Christ to imbrace the world, as it is said of *Demas* in the 2 of *Tim.* 4. 10. *Demas* (saith *Paul*) *hath forsaken me*, but what is it that hath made *Demas* to forsake me? he hath imbraced this *present world*. So look upon many of your Professors of Religion, such as have been very forward in former times, and Oh nothing but Christ in their mouthes, they afterward begin to decline, and wax worser and worser, but observe them, they imbrace this present world, it is because of some honors and esteem, some comforts, riches, and estates that they would have, or live at ease in this present world, they cannot endure the hatred of the world. So it was with *Demas*, when he began to hear *Paul*, he perceived that it was a great excellency to be one of *Pauls* followers, *Paul*, he wrought miracles, and *Demas* (I say) thought it an excellent thing to follow *Paul*; but after he had followed *Paul* a while, he found that he was persecuted, and he saw there was no preferment came in by *Pauls* preaching, nothing but blows and imprisonments,

ments, and scorns, and contempt, then *Demas* begins to bethink himself better, and thinks he was mistaken; I had thought that this *Paul* would have been a great man in the world one day, and that by my following of him I should get great matters to my self, but when he saw that all men were set against *Paul*, and nothing but persecution was like to betide him, and his Disciples; *Demas* begins to bethink himself, And is it not better for me to keep my credit, and esteem in this world; so *Demas* leaves him to shift for himself: and therefore saith the Apostle, *Demas hath forsaken me, and imbraced this present world.* This may be written upon every Apostates grave, *Here lies an Apostate that hath forsaken Jesus Christ, and hath imbraced this present world.* But observe it, and look upon those that were forward in Religion, and now are not; and see whether they have not more worldly hearts than before, and give themselves up to honors, and pleasures, and profits; Therefore it's exceeding unbeseeming the Saints to have worldly hearts, they will certainly Apostatize, if their hearts take deep root in the earth. If you find your spirits so glewed to the things of the world, that you know not how to part with them, that you know not how to live in a place, and not to have your neighbors love and respect, and to honor you, and to have the countenance of the times in which you live; Do you find your hearts thus cleaving to the things of the world, like the Serpent, that dust you eat, and upon your belly you go? know that thou hast a worldly heart, and thou art like to be an Apostate from the Truth of God ere long. In the 2. of *Titus*, 12. the Apostle saith, *That the grace of God that hath appeared to all men, teaches them to deny all worldly lusts.* Oh my brethren! let's labor to walk worthy of our Calling unto the Kingdom of Jesus Christ. *1 Thess.* 2. 12. There the Apostle with a great deal of earnestness speaks to the *Thessalonians*, exhorting them, that they would, *Walk worthy of God, who hath called them into his Kingdom, and Glory.* Are you converted to Christ? you are called into his Kingdom; walk worthy of Him: And mark his earnest-

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neſs in the verſe before *As you know, how we exhorted, and comforted, & charged every one of you, (as a father doth his children.)* We comforted you, in ſhewing you the excellency of the Kingdom of God, and the priviledges of this Kingdom; we exhorted you, and we charged every one of you, as a father doth his children; and what did he exhort, and charge them to? it was this, That they would walk worthy of God, who had called them into his Kingdom, and his glory. Oh! 'tis a great mercy that God hath revealed any thing of the Kingdom of his Son unto you, walk worthy of it, as it be comes thoſe that are called to be the Subjects of ſuch a glorious Kingdom as this is; and above all things, have a care, and let me warn you of this worldlineſs in the hearts of the Saints: Namely, of a crafty, cunning ſubtilneſs in the things of this life; there is nothing more unbeſeeming a Chriſtian, than a crafty cunning ſubtilneſs for the world: many men bleſs themſelves in this and they take abundance of content to think, that by their craft and cunning ſophiſtry, they can fetch about things, circumvent others, and ſo provide for themſelves in this world: I ſay, there is nothing more unbeſeeming a Chriſtian, than to be crafty and cunning in circumventing others, and providing for themſelves in the matters of this world. In 1 *Cor.* 2. 12. ſaith the Apoſtle, *We have not received the ſpirit of the world, but the ſpirit which is of God,* it is that we have received. There is many men (you may plainly ſee that) they have the ſpirit of the world, that's thus: I have many times wondered at it; ſome men, come and ſpeak to them about any matters of the kingdom of Chriſt, they ſpake ſo fooliſhly and childiſhly, either they muſt hold their peace and ſay nothing, or elſe if they do ſpeak they diſcover ſo much ignorance, and childiſhneſs that a man would wonder where the underſtandings of ſuch men are that have liv'd ſo long a time in the world as they have done, and heard ſo much of Religion, and when one hears them ſpeak ſo, one would wonder how theſe men ſhould have underſtanding to live in the world: but now,

theſe

these in the businesses of the world they are as worldly politick, no man can out-go them there, they can foresee all kind of dangers in any miscarriage, and can judge of twenty things together in their thoughts, and compare one thing with another, see further into the world than other men; so that a man would wonder sometimes (I say) when one hears them speaking of Religion, whether these men have any wit or understanding; but when one followes them in the things of the world, you shall see them as witty, as understanding, as judicious, and as cunning as any men (almost) can be, they have received the spirit of the world, and they are led by the spirit of the world, the god of this world hath taken possession of them, and it's that that makes them so, but they have not received the Spirit of Jesus Christ, they may say quite contrary to the Apostle; saith the Apostle, we have not received the *spirit of the world, but the Spirit of Jesus Christ*: they may say, we have not received the *Spirit of Christ, but of the world*: it's true, Christ would have us so long as we live in the world, to be as *wise as serpents*, yet *innocent as doves*; the wisdom that is for the Promotion of the Kingdom of Christ it is a wisdom that hath an upright plainess in it, and is according to the simplicity of the Gospel; indeed when they have to deal with wicked men, they may exercise a natural wisdom, to avoid the dangers of persecution, or to avoid the circumventing of wicked men; but when they have to deal with spirituall things, there the wisdom is that that holds forth a simplicity of the Gospel, that is carried on with plainess and simpleness of heart. The Hebrews have the same word that signifies a *naked man*, and a *cunning subtil man*. You shall find where it's said of *Adam* and *Eve*, they were *naked*, nakedness of spirit and subtilty may stand together, they signifie the same thing, to shew what kind of subtilty should be in those that are the People of God, it should be that that may stand with a naked spirit, so as if God would discover the secrets of all their hearts to all the children of men, that they should be ashamed to

have

have all their secrets to be opened to them: But now, the cunningness, that is, the cunningness of the serpent, is such a cunningness, as men (if they were but laid open) would quickly be ashamed of. And so much of the fourth use, that it is unbeseeming those that are of the Kingdom of Christ, to have the spirit of the world, because Christs Kingdom is not of this world.

5. *Use.* Hence we see the reason of the meanness of the outward condition of the people of God in this world, why is it that Christ hath so ordered things that the people of God should be so outwardly poore in this world? *My Kingdom is not of this world* (saith Christ) Therefore, why should any that come under my kingdom look for great things in this world? they must look to have their comfort and glory in things that concern my Kingdom, and not in the things of this world: in *Psal.* 73. 12. *Behold! those that are ungodly prosper in this world,* (saith the Scripture.) As for men that are godly and come under the Kingdom of Christ, they must look for a prosperity that is beyond this world; God gives the earth to the children of men, and to the men of the world: Let them prosper saith God, here's their portion, here's all that they are like ever to have. But now for the people of God they must not look to prosper outwardly in this world; *John* 16. 33. *In the world, you shall have trouble* (saith Christ) Christ doth tell His disciples plainly beforehand, That in the world they shall have trouble? never make account to have ease and prosperity here below in the world; Certainly you shall have trouble, this is not your kingdom; and therefore *John*, in the 1. of *Rev.* 9. ver. There he stiles himself in writing to the Churches: *Your Companion in tribulation, and in the Kingdom and patience of Jesus Christ.* Observe it, *John* that was such an Eminent Member of the Kingdom of Christ; when he speaks unto others that are brought into the kingdom of Christ, saith he, I *John*, who also am your Brother, and Companion in Tribulation, and in the kingdom, and patience of Jesus Christ: These two may wel stand together

to be of the Kingdom of Christ, and companions of men in the Kingdom of Christ, and in Tribulation: yea, mark how the Kingdom of Christ is set in the middle, Companion in Tribulation, and then Kingdom, and then patience; So that trouble, and afflictions are on both sides (as it were) of the Kingdom of Christ. And it's very observable here, *John* he doth not get himself credit, say, I *John* that was the Apostle of Jesus Christ, I John, that was the beloved Disciple of Jesus Christ, I John, that was a Kinsman of Jesus Christ, no, but I John, your Companion in tribulation, and in the Kingdom; and patience of Jesus Christ. If you would be the companion of the Saints in the Kingdom of Jesus Christ, you must be willing to be their Companion in Tribulation, and in the patience of Jesus Christ. So things are ordered by Christ, that the Saints should be in Tribulation, live in trouble in this world, When any of you that are godly shall meet with Crosses, and afflictions, (the briers and thornes which spring out of the world ever since it was cursed by God) the very thought of this Text may be a means to quiet your hearts, and not to have any risings in your bosoms against the dispensations of God towards you: Do not I desire to fear the Lord, and follow Him in all His waies? and yet, how doth the Lord cross me in this world? These murmuring, and repining thoughts will be; yea, it may be since the time that God wrought upon me by His word, I am more afflicted than before; Is not God displeased with me? it may be I am not in the right way because of these afflictions. Oh take heed of these temptations, let my text come into your minds, and answer all these temptations: Christ saith His Kingdom is not of this world: since the time I was called out of darkness by the Ministry of the word, no mervail though I meet with afflictions more than before, for I am translated into another Kingdom, which is not of this world; it pleases the father to make Christ (who is my Captain) to be perfect through sufferings; *Heb.* 2. 10. *For it became Him, for whom are all things, and by whom are all things, in bringing many*

many ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings. It's an excellent Scripture to quiet the hearts of the Saints in the midſt of their ſufferings. [It became Him] (ſaith the Text) for whom are all things, and by whom are all things, in bringing many ſons unto glory, to make the Captain of their ſalvation perfect through ſufferings: The Captain of your ſalvation, yea, your King, that is the King of glory, yet He was made perfect through ſufferings. Now you muſt go the ſame way that He did. Now if you muſt enter into a full poſſeſſion of this glorious Kingdom through ſufferings why ſhould you murmur? *Luke*, 24. 26. *Ought not Chriſt to have ſuffered theſe things, and to enter into His Glory?* It's a ſpeech of Chriſt Himſelf, So I ſay concerning you: Ought not you to ſuffer firſt, and then to enter into your glory? Why ſhould not you come to the fulneſs of the glory of that Kingdom that is prepared for you; as Jeſus Chriſt your Head came to the fulnes of the glory of His Kingdom? It was by ſuffering. Remember His Kingdom is not of this world.

6. *Uſe.* Here's the reaſon why the wicked hates the Saints. Why? they love their own: *John*, 15. 19. *If you were of the world, the world would love you; but you are not of the world, therefore the world hates you*; you are tranſlated into another Kingdom, and therefore their ſpirits are bitter againſt you, and their tongues as ſharp as a two edged ſword; you come to live by other Laws than they do; they know no other Law but the Law of the Land where they live; but you have other Laws that they do not underſtand the authority of, you have other rules for your conſciences than they have; their conſciences can yeeld to this, or that, according as may ſerve for their worldly ends; but now your conſciences are ſubjected to another authority, you cannot have your conſciences yeeld up and down as they can, and there upon they think it to be ſtoutneſs in you, but God knows it to be otherwiſe: And they wonder at this, they underſtand not the reaſon of

this, and therefore it is that they malign you, they hate you with a perfect hatred, you are Rebels against their kingdom, they are under the kingdom of Satan, but you are brought under the kingdom of Christ, and so do Rebel against that kingdom. We hate Rebels. It's true, in some sense all the Saints are Rebels, that is, they do rebel against the kingdom of Satan, and the powers of darkness, and if any thing should be enjoyed by men, yet if it be against the Kingdom of Christ, they cannot but rebel in a sense, that is, their spirits must needs be against it, and whatever they suffer, they cannot submit to it; they do not rebel against lawful anthority, but against the kingdom of darkness, and the power of darkness; and therefore it is that the world doth so much hate them: When you come into the kingdom of Christ you live upon other principles, and have other ends, you are a kind of separated people from the world; and we know there is nothing more odious to the world, than that we should be a certain kind of separated people from them; the world would have all to be like themselves, and for any kind of people to make a profession as if they were call'd out of the world, and live after another kind and fashion, and have other sort of hopes, and comforts, and ends, and rules by which they live; Oh this the world cannot endure: so long as *Paul* was in the world, and liv'd as the men of the world, they loved him, and he was a man of authority among them, but when he was called out of the world, then a pestilent fellow, then seditious; this separation from the world it cannot be born, there is nothing more provokes the world than separation from the world, and therefore no mervail though the people of God be hated in the world, and looked upon as the ringleaders of sedition: they are separated from the world, and translated into another kingdom, into a kingdom that is not of this world.

7. *Use.* From hence may appear the wickedness of the world, *that they should reject Christ and His Kingdom.*

That

That they should not imbrace it, that's not so much wonder; but that they should hate it, and persecute it, and reject it; there appears their wickedness.

You will say, How doth it appear? From my Doctrine it appears thus: If Christs kingdom be not a kingdom of this world, it would do men no hurt at all, it no way would hinder any lawful comforts or honors here in this world; it is not opposite unto the Kingdoms of the world, that is, so as to hinder any thing that is good in the world, the kingdom of Christ may be set up, and the world need be never the worse for it. Indeed, it doth oppose the wickedness of the world, but it doth not oppose any thing that they dare say themselves to be good. *Herod* persecuted Christ, because he heard a King of the Jews was born: But it was without cause; Jesus Christ He did not come to take the Kingdom of *Herod* away from him: The Kings of the Earth (the text saith) they conspire together, and are engaged against Christ; it is their wickedness; Christ, He doth not envy them or their Kingdoms, they may live and be the Kings of the earth still, and yet the kingdom of Jesus Christ may go on; the truth is, that the kingdom of Jesus Christ doth not intrench upon any Civil Liberty of men, and it's their hatred to it, that makes them think it cannot stand with Civil Peace; the kingdom of Christ may be set up, and Civil Liberty maintained. You may have your estates still, and yet have the kingdom of Christ, and you may be in place of Rule and Government, and have outward honors still, and yet be of the kingdom of Christ. It's true, if you be brought into the kingdom of Christ; perhaps God may call you sometimes to suffering, but then it is so as you will be willing to it, you shall never be call'd to suffering, but you shall see cause to be willing to it, you shall have as much good by what you suffer, as you have loss of outward comforts: but this I speak, that the kingdom of Christ intrenches not upon any Civil Liberties of men; they may enjoy all their lawful comforts, their Estates, their Rule, their Government: and yet the King-

Kingdom of Christ may flourish. Now what a wickedness is this? When as Christ would come and set up His Kingdome without any prejudice at all unto the worldly Kingdoms, and yet they cannot endure it: You would account that an ill neighbour if you should come and live by him and no way prejudice him, and yet for all that he would malign you, because you do but live by him; thus it is with the world, they do malign Jesus Christ for living but by them; indeed if a neighbor comes and will intrench upon your ground and liberties, you cannot bear it; Jesus Christ doth not do it: One would wonder sometimes why wicked men should be so opposite against men when they come under the Kingdom of Christ more than before: I appeal to you, when God converts a wife to be under the Kingdom of Christ, Doth that take her off from subjection to her husband? let me assure you, it makes her to acknowledg her husband to be Lord more than before; indeed if when the wife were converted it did take the wife from subjection to the husband, then there were some reason why the husband should storm at it; but when the more the wife is under the Kingdom of Christ, the more doth she acknowledg the authority of her husband over her: and so for servants, I confess if the bringing of them by the Word under the Kingdom of Christ, did take them off from their obedience to their Masters and Mistrisses, then there were some ground to oppose them from going to hear the Word; but when your conscience tell you that the more they go to hear the Word, and are wrought upon by the Word they are the more obedient to you, why should you hate them then? why should you so malign Christs Kingdom when as Christs Kingdom would help you? I appeal to the consciences of divers Masters, You have one servant that is prophane; another cannot lie in his bed in the morning but he must come to hear the Word; now if you had Trust to commit to one of them, so that your whol Estate lay upon it, Which of these two would you trust? your consciences would tell you that

that

that servant that is come under the Kingdom of Christ were rather to be trusted, so that you would trust him in a case of great trust; and yet your consciences tell you that you hate that servant more than the other. Now here is the wickedness of men, that they do hate the Kingdom of Christ though the Kingdom of Christ doth not intrench upon them. Oh let Christ alone with his Kingdom, and do not oppose Him, He will not oppose you in any thing that you can desire as a rational man.

And for the outward Government: Christ would have no man to be compel'd to it, but those that are convinced that it is the best way; He gives no such rules to force any man; if you think the Government is to strickt for you, that you cannot live under it indeed there may be something used as a natural help, some outward means used to take men off from their wantonness and wilfulnes: but now if it appear that you desiring to know which is the best way, and endeavoring to know, and after your desires, and endeavors you cannot be convinced that this is the way that you should walk in, Christ gives no rules to compel you; but if you belong to God, He is content to stay till the word and Spirit shall convince you to come under His Government; Oh! why should you be against it then, when it forces you not to come into it? Oh! be not such an enemy to the Kingdom of Jesus Christ, but let those that beleeve another way is the way wherein they come most under the Kingdom of Christ and enjoy most communion with Christ, let them alone in that way, especially when they live peacable with you, and are every way useful as much as your hearts can desire in all civil things, living neighborly, lovingly, and faithfully with you in all things; why should you malign them because they know there is some other way wherein they may enjoy more sweet communion with Jesus Christ than your selves do? That is the seventh Use, which shews the wickedness of the world in opposing the kingdom of Christ, when as it is not of this world, it is not that that doth intrench upon their worldly priviledges.

8. Use.

3. *Vse*, Hence this Kingdom, if it be not [of] this world, then it doth not depend upon this world; become of the world what will, the Kingdom of Christ will go on. Men are afraid, Oh if the Enemies should prevail, and overcome and take away our Civil Rights, Oh then the Kingdom of Christ, what will become of that? Let us not be too solicitous about that, for the Kingdom of Christ is of another world, there is no such dependance of the Kingdom of Christ upon the Kingdoms of this world, but though they were broken, the kingdom of Christ would subsist. We indeed should labor to preserve our Civil Liberties as much as we can, yea and our Civil Liberty in exercise of Religion in a War-like way, and I should wonder that any should mistake in that, when as this hath been so declared from the beginning of the War to this time, that we may fight for the Civil Liberty we have to the peacable practice and profession of our Religion, so far we may, and that hath been the ground of our War: had we indeed lived in such a Country, as the Christians in the primitive times, where the Governors and the generality of the Country had been against it, then indeed the taking up of Arms, might have been very questionable; but now when we live in such a place where our Civil Laws are for the protection of us in the practice of our Religon, if any will come and disturb us, we may take up Arms because we have a right to the profession of it, by the Laws of the kingdom, as we have to our Houses, Lands, and Estates, (but that by the way;) But that is the thing I aim at in this use: that though our Civil Right should be lost, yet the kingdom of Christ would go on for all that: *Heb.* 12. 28. that is a kingdom that cannot be shaken. At those times when the Magistrates were the greatest enemies unto the kingdom of Christ: yet even then the kingdom of Christ went on as fully as ever it hath done since that time, but the Magistrats may be helps, and there is a promise that Kings shall be nursing fathers, amd Queens nursing mothers to the Church, but yet so it fel out that at the first when the

the Church was in its infancy, that it did, thrive as much when Magistrates and Civil power was against it as ever it hath done since, and thereby Christ would shew us that His Kingdom doth not depend upon this world, but the Kingdom of Christ doth stand and will stand, and it doth and will prevail to the end of the world, the gates of Hell shall not prevail against it, *it shall be more than conqueror*; and this is a great comfort to the Saints.

9. *Use.* if the Kingdom of Christ be not of this world, but of another; then hence we collect the absolute necessity of living by faith, Christians had need then have a principle of faith to live by, for their greatest good is in things that are beyond this world, their very King that they obey is a King that cannot be seen by the eye of sence, nor by the eye of reason, they had need have an eye of faith to behold their King in his glory: The Throne of this King of Saints is not a visible Throne to be seen by the eye of sence, and reason but by the eye of faith.

The priviledges that we spake of, are not to be seen and enjoyed by sence and reason, but by faith.

And so the Ordinances of this Kingdom, and the Laws and Statutes of it, they are spiritual, and must have faith to close with them, and all the comforts of this kingdom must be drawn in by faith, therefore it is of absolute necessity that the Saints should exercise much faith in their lives, that they should live continually by faith; As the Apostle saith in 2 *Cor.* 5. 7. *For we walk by faith, and not by sight*; It is not by sight we walk; indeed all the good things that there are in the kingdomes of the world they are seen by sence and reason. reason and sence is enough to order us in the matters of the kingdoms of this world: but now the kingdom of the son of God that we are translated into, it is a Spirituall, an Heavenly kingdom, so that the Saints must walk by faith, and not by sight: therefore my breathren labor to strengthen faith, and act your faith, and live upon faith, exercise faith in all your waies, make much of grace and faith or you will never have

much good in the Kingdom of Christ, but that grace will help you comfortably to enjoy, and spiritually to improve all the good things in the Kingdom of Jesus Christ to an everlasting advantage.

10. *Use* If the Kingdom of Christ be not of this world, then the greater mercy to thy soul, that ever thou wast brought under this Kingdom of Christ: Oh! thou maiest look back unto thy former time, and know that thou hadst a worldly heart, worldly apprehensions, thy spirit was worldly, altogether for things of the world, taken with the pomp, and glory, and the pleasures of this world: How comes it to pass that thou shouldest have a Heavenly Kingdom reveal'd to thee? Whence was it that ever Jesus Christ should be known to thy soul, that was so worldly, so drossie, so earthy a soul? thou wast as deep rooted in the world (it may be) as any, and yet that the Lord should cull thee out of the world, and reveal such a Kingdom to thee, that is such a mystery as the Princes of the world have not known, that thou that art a poor creature shouldest come to understand the realities of Christ, that the wise and learned men of the world have not known: Oh! the Free Grace of God to thee, and not unto the world! As *Judas*, (not *Iscariot*) said, How is it that thou revealest thy self to us, and not unto the world? how comes it to pass that such wise men, that bear sway in the world, they have very poor, and low, and mean, and contemptible thoughts of the Kingdom of Jesus Christ? they look upon it but as a meer notion, and a conceit of men, and the rather because they see but a few poor people that are but of mean parts that do imbrace such a way, upon that they contemn it; and through the worldly wisdom that they have, they come to undervalue it. Oh! then bless God that ever he should chuse such a poor weak wretch as thou art, for to make known the things of the Kingdom of Christ unto; and therfore of al men, your rich covetous men they are hardest to be wrought upon by the Ministry of the Word. When Christ Himself was preaching, it is said in *Luke* 16. 14. That the

the *Pharisees* who were covetous, they *derided Him*; they *blew their noses at Him*, for that's the meaning of the Original. Like as a man that scorns and derides another snivles in the nose; that's the propriety of the word, that is here translated *derided*. Oh! a worldly heart is hardest brought unto the Kingdom of Christ: therefore bless God so much the more, that hath brought thy soul to understand the mysteries of Christs Scepter, that hath translated thee into another Kingdom.

11. *Use*. If the Kingdom of Christ be not of this world: then they are rebuked that do seek to make the Kingdom of Christ a worldly Kingdom. I might name very many sorts of men that do this: I will speak but of Three or Four.

The first is the *Papists*, those that are Popishly affected; all their way is under the name of honoring of Christ, to raise up a worldly Kingdom; and therefore they make the Pope to be as an Emperor of all the world, as the King of Kings; and their Cardinals and many of their Bishops to be Princes, and all in a worldly pomp, and they carry it on, and maintain it by a worldly policy, and by worldly means, and worldly weapons, and therfore stir up the Kings of the earth to root out all those that are against them: these understand not the kingdom of Christ.

Secondly, Such as would conform the Government of the Church meerly to worldly Government; that because worldly men may by their prudence order things as they please in Common-wealths, so as shall be most sutable to them: therefore they fally think, that the kingdom of Christ must be so too; that it must be suted to every Country: whereas the truth is, there is but one way of the Government of Christ in all the world. The great Argument of the Prelates was, Indeed say they, in some places there may be another Government, where there is an Aristocracy in the Civil Government; but where there is Monarchy, there must be a Bishop. Now certainly that's not the way of Christ, to sute himself in his Government, to

the Government of the world. But the Government that was in the primitive times, must be still.

Thirdly, Such kind of men as think that the success of the Gospel, and the Ordinances do depend upon worldly things; as now, upon outward pomp: except there be some outward pomp go along with the Gospel; As now, Great preferments of those that are the Preachers of the Gospel, they think the Gospel will be contemn'd else, and except the Ordinances be carried on in an outward pomp; They conceive that all will be despised: except there be Magnificent Temples built and beautified, and except brave Gold and Silver Chalises, the Sacrament would be despised; and except they have their Altars, and Rails about them: with all their heathenish vanities, Christ is not worshiped. But this is to look upon the Kingdom of Christ as the Kingdoms of the world; but Oh no: the kingdom of Christ prevails where there is but little of the world with it. I remember I have read of one *Boniface* a Martyr, that being asked, whether it was lawful to give the Wine in the Sacrament, in a wooden Challis; saith he, *There was a time (indeed) when the Church had wooden Challises and golden Priests; but now, the Church hath golden Challises, and wooden Priests.* No question, in the primitive times, they had very mean things in the Lords Supper, and all things were carried in a very low way to a worldly eye: but (saith he) though their Challises were wooden, the Priests were golden: and so the Gospel did prevail. Oh! it's the spiritualness of things that makes the kingdom of Christ to prevail; many think that the Gospel cannot prevail, except it hath abundance of gingles of mens wit, and tongues, and such kind of school-boy-vanities as these are, but the Gospel never prevails by such things; but that which the world calls foolishness, that is made the power of God, and the wisdom of God to Salvation: They have carnal hearts that think that the outward pomp, and glory of the world should be such a furtherance to the Gospel, as if it should not thrive without it.

Lastly,

Lastly, Those that think that the Gospel and the promoting of Christs kingdom depends wholly upon humane policy and strength, these do make the kingdom of Christ to be but as a worldly kingdom.

The last *Use* is this: If Christs kingdom be not of this world, then it teaches us all for to labor to further a kingdom of Christ as distinct from the world, it is a great Point that I am speaking of, about furthering the kingdom of Christ as distinct from the kingdoms of the world. Christ himself professes that he came into the world to witness to this truth: and therefore certainly we should do so likewise. It is in the very next words to my text, when Christ had said his Kingdom was not of this world, *Pilate* said to Him, Art thou a King then? Jesus answered, *Thou saiest I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness to the Truth.* Truth, *Pilate* asked Him what the Truth was? but he staid not for an answer: but certainly the Truth that Christ means here, is the Truth of His Kingdom. Oh my brethren, it is a matter of so great consequence, that it is a special end why Christ came into the world, why He was born, that he should witness to this Truth. Then certainly we should account it a great end of our lives to set to our seal to this Truth of the Kingdom of Christ, as distinct from the world, let this be a great engagement on our spirits, to further the preaching of the Kingdom, further it as many waies as you can, improve your Estates, improve your Credits, your Esteem, your Places for the Kingdom of Christ; and then, Oh how comfortable will your death be! though you should not live here to enjoy all the priviledges that the Saints in other ages shal have in the kingdom of Christ; yet when you die your death shall be but a passage of you into the glorious Kingdom of Jesus Christ, for there's a Kingdom of Christ beyond this world, though Christ will rule Spiritually while this world lasts: but when men are taken off from this world yet they do but go into the kingdom of Christ. In 2 *Peter*, 1. 5, 6. &c. with which I will conclude, and besides this, giving all diligence, *Add to your faith vertue, and to vertue, knowledg; add to knowledg temperance, and to temperance patience, and to patience godliness, & to godliness brotherly kindness & to brotherly kindness charity; for if these things be in you & abound, they make you*

that

that ye shall neither be barren, nor unfruitful in the knowledg of our Lord Jesus Christ: And so he goes on further in his exhortation; and in the 10. verse, *Wherefore the rather brethren, give diligence, to make your calling and election sure for if ye do these things you shall never fall: for so an entrance shal be ministred unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ.* Christ is here a King, He rules in his Church in a spiritual way; but when this world is done, He shall be a King, and if you be not godly you shall have an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ: Mark, when a Believer dies, he goes into the Kingdome of Jesus Christ, he goes but from one administration of it to another, but still he is in the same Kingdom of Christ; here's the difference between the death of the men of the world, and the death of the Saints: the men of the world they are of the world, and they are under the Kingdom of darkness, and when they die they go to the Kingdom of darkness: and the Saints they are now under the Kingdom of Christ spiritually, and when they die they go to another administration of the Kingdom of Christ, and the more godly men are the more abundant entrance shall they have into the everlasting Kingdom of our Lord and Savior Jesus Christ.

Now suppose his *Excellency*, that hath done so much service for the Kingdom, when he shall come, What an entrance will be made for him into the City? Every man that is a free Subject may come freely into the City, no body may wrong him, and he shall enjoy the Liberty of the City; but he hathnot that abundant Entrance into it as a man that hath done much for the kingdom we live in. So now, every godly man or woman, if they have but the least degree of grace, they shall come into the Kingdom of Christ, I but those that are powerfully godly, burning and shining lamps, and have been very active and faithful to the death, when they die, the Gates of Heaven shall be set wide open, and they shall have an Abundant Entrance into the Everlasting Kingdom of our Lord and Savior Jesus Christ.

FINIS.

THE MISERY OF THOSE Men that have their *Portion* in this Life.

Preached on *Easter Munday, April* 3. 1643. before *Isaac Pennington*, then Lord Major of *London*.

PSAL. 17. 14.

——*From men of the World, who have their* Portion *in this Life.*

THis Psalm is *Davids* moan unto God under *Sauls* prosecution, without doubt the Psalmist aims at *Saul* in it: In it we have these four things. Mol. *in Psal.*

1. He appeals unto God, *to judge the righteousness of his heart towards Saul*, verse 2. *Let my sentence come from thy presence*: from *Saul* and his Courtiers, there comes a hard sentence, they call me Traitor, they call me Rebel, but Lord leave me not unto their sentence, let my sentence come from thy presence; that I know will be another sentence than what cometh from them, for thou hast proved me, and tried me, and findest nothing in me. This is the first thing.

2. His prayer to God, *to keep him in his way, his going, and footsteps from sliding*, verse 5. Lord whatsoever the wrath of *Saul* be against me, yet let neither that, nor any other thing, put me out of thy way, but keep my heart close unto thee, and keep my paths in thy way let not my foot steps so much as slide from thee, for Lord they watch for my halting; if they can find but the least slip from me, they take advantage of it to the utmost; and I am a poor and a weak creature,

there-

therefore Lord help me, that my footsteps may not slide.

3. He prayes for deliverance, verse 7. shew thy marvelous loving kindness to me; Lord my straights they are marveilous; I know not what to doe, whither to turn me, but my eyes are towards thee; as straights are marveilous, so let the loving kindness of God be marvelous towards me, and keep me as the apple of thy eye; O Lord unto them I am but as a dog, a vile creature in the eyes of *Saul*, and those about him, but blessed be thy name, I can look up to thee, and know that I am deer unto thee, as the apple of thy eye; All the Saints of God are dear to God at all times, but the persecuted Saints, they are the apple of Gods eye; if at any time they are dear to God, then especially when they are most persecuted; now they are the apple of his eye, & the apple of an eye is weak, and little able to resist any hurt, but so much the more is the man tender of the apple of his ey: The Saints are weak and shiftles for themselves, but the Lord is so much the more tender over them; and one Argument that the Psalmist uses in praying against his enemies is this, and a special one, because they prospered so much in this world, they are inclosed in fat, and have their hearts desire, and thou fillest their bellies with thy hid treasure; they leave to their babes they have their protion in this life, Lord keep me from them.

4. He doth profess his resolution; yet not withstanding all the dangers he was in, to go on in the wayes of God, and expects a garcious issue; but I (saith he) will behold thy face in righteousness; indeed I cannot behold the face of the King without danger to me; there are a great many that run to kil me, and they desire his face; but though I cannot see his face, yet Lord I shall behold thy face; I will behold thy face and it shall be in righteousness, I will still keep on in the wales of righteousness, and when I awake, for I believe that these troubles will not hold long, I shall not sleep in perpetual sleep, but I shal awake & be delivered; & then shal I be satisfied with thy likeness: There shall be the manifestation of thy glory to me, that shall satisfie me for all the trouble that I have endured for thy Names sake; that my soul shall say I have enough; and this is the sum of this 17. Psalm.

Now

Now the words are read unto you: they are a deſcription of *Davids* adverſaries: implying an argument, why he would be delivered from them; they are deſcribed to be men of this world; they are only thoſe that were adverſaries to him: And a comfort it muſt needs be to the Saints of God, to ſee that none are their enemies, but the men of this world; men of this world, who have their portion in this life, they have ſomewhat here, and here is all they are like to have.

1. It impliech the Argument, why he would be delivered; Lord, deliver me from them, becauſe they are men of this world, who have their portion in this life; Wherein doth conſiſt the force of this Argument? where lies the force of this Argument, that he would be delivered from them, becauſe they were men of this world, that have their portions in this life? It conſiſts firſt in this: Lord, They care not what injuſtice they do, they have no regard to any thing, but in this world, therefore be it right or wrong, may they have but their luſts in this world, that is all they care for, Lord deliver me from ſuch men.

2. Here is all their good, their portion is in this life, and therefore they are greedy upon this; let it be upon the ruin of never ſo many men, though it be to raiſe their eſtates by my ruin, and the ruin of others that are never ſo innocent; what care they? they are greedy upon having their luſts ſatisfied, for here is all their portion.

3. Their portion is here in this world: They care not for Religion, they will make uſe of pretences of Religion any way for their own ends, what care they what Profeſſation they make for Religion, and the maintainance of it, ſo be it that they may ruine me; they regard not at all any thing in regard to have their own ends: Lord deliver me from ſuch men.

4. They have their portion in this world; Hence it is that their hearts are ſo ſwelled with pride in their luſts, and ſo warme their malice, it is ſo heated with ſuch outrages; Oh let not the foot of pride come upon me, deliver me from proud men, that are flush'd with the enjoyment of their hearts deſires.

5. They look only to what they enjoy in this world, and therfore so long as they may have their own ends and own lusts, they will be exceedingly hardened in their own waies, they will give no glory to thee, but will be so much the more inraged against me, by taking it as an argument, that their waies are good, Lord therefore deliver me from those men.

6. They are men that scorn at prayer, or at any thing that is said concerning the tenderness of conscience, they despise conscience and prayer: Lord let me never fall into the hands of such men as those are, deliver me from the men of this world, who have their portion in this life. For the opening of the words, from the men of the world: the words are translated by some, *from mortal men*, from men though of the world, yet are not like to enjoy the world long, for the Original doth signifie as much from frail men, they shall not have it long, in the 89. *Psalm*, 47. Remember how short my time is; what little time I have in this world, the word is from the men that shall have but a little time in this world, and the men of this world, the Hebrew word here, that is translated *men*, sometimes with but the change of the position of one prick, it signifies dead men, *mortui* as well as *vivi*, I say, with the change not of a prick, but only of the position of one prick, of one point, it signifies dead men; they are men of this world, but such men as are within one prick of death, within one point to death, howsoever they rejoyce who have their portion, their dimension that is given out unto them in this life; the word life, though in the singular number in your books, in the Hebrew it is in the plural, *Lives*, they are men that have all they have, but only leased for their lives, nay not so much as leased, they have but an estate for life at the most, and this present life unto them is instead of all lives; from the men of this world, that have their portion in this life; there are these Two Doctrinal Conclusions in the words that lie plainly before you; the first is,

Doct. 1. *There are a Generation of men, to whom God gives some outward good things for a while, but these are all that ever they are like to have, they shall never have any more good from God, than they have here for the present*; that is the first.

That

That Gods Saints do desire to be delivered from such kind of men; Doct. 2.
These two contain in them the scope of the holy Ghost in the words.

First, *There are a Generation of men, unto whom God gives out a portion, some comforts in this world, and here is all that they are like to have.* And now set your hearts (I beseech you) unto what I have to say in this Argument, for in my thoughts, thinking what to pitch upon, for such an Assembly as this, at length I could not determine of an argument, that I thought might more reach unto the hearts of those to whom I was to speak; as I hope (before I have done) you will find it such a serious argument that concerns us all: I have read of *Gregory*, that being advanced to preferment, professed that there was no Scripture that went so to his heart, that struck such a trembling into his spirit, that daunted him so much as this Scripture did. Here you have your reward, *Son, in your life time, you have had your pleasure.* Oh this was a dreadful Scripture, that sounded in his eares continually, as *Hierom* speaks of that Scripture, *Arise you dead and come to judgement*: night and day he thought that Scripture sounded in his his ears; So *Gregory*, here you have your reward, in this life you have had your pleasure; This was the Scripture that night and day so unded in his ears; Oh that it might please God, to assist so far, to speak out of this Scripture to you, that I might make this Scripture ring in your eare, even when you lie upon your beds, after the Sermon is done; that yet you may think this Scripture rings in your ears. *Men of this world, who have their portion in this life*; If this Scripture should prove to be the portion of any one of you, of the richest in this place, Wo unto him that ever he was born? which I shall after make out more fully to you: But (you'l say) do you think to preach to men, that have their portion here in this life? I fear me, I may meet with some, whom it doth so neerly concern, yet do not think that I have those thoughts of you all, for you shall find (before I have done) this Scripture will concern every one in this Congregation; but yet be not any of you too too ready to put off this from you, to think your selves out of the danger of this Scripture, for it was spoken concerning *Saul*, and *Saul* might

have (for ought I know) as strong arguments of Gods Love to him, as many of you (I fear) to this day.

1. *Saul* was a man chosen immediately by God himself, to be the first King that ever was over his own people; and was not that a great favor?

2. *Saul* for his person, was one of the goodliest men that was amongst all Israel, higher from the shoulders to the head than any of them.

3. For his Endowments, he was a man whome God did endow with admirable gifts of Government: he caused another spirit to come upon him: he was a man that when he heard of his preferment, seemed to be very humble, as judging himself unworthy of such a dignity; in the first of *Samuel*, 9. 21. Saith he, *Who am I, and what is my Fathers house, that I should be thus chosen?* And when he had been chosen, some that would reject him, Children of *Belial*, that notwithstanding Gods honoring of him, yet would seek to cast dishonor upon him, yet this *Saul*, had mighty power over his spirit, he was very meek and a quiet man, in the first of *Samuel*, 10. 27. the text saith, *He held his peace, when the Children of* Belial *said, What have we to do with him?*

4. Though he were quiet in his own cause, yet he shewed himself to have an excellent spirit of Goverment in him, in a publick cause; he was full of anger when it was for the good of the people, that he was a Governor over; though quiet in his own; in the first of *Samuel*, 11. 6. When he heard of a dishonor done to the the people of Israel, the Text saith, that his anger did rise within him; an excellent pattern for all Governors, for all in publique places, to be very silent, and quiet, self denying; putting up wrongs in their own cause; but to be full of zeal for the publick cause; to reserve their spirits for a publick good: Many there are in publick places, that when they are anger'd in their private cause; how full of spirit they are, and they spend their spirit there so much, that they have no spirit at all, when it comes to a publick cause; *Saul* went beyond them in this.

5. *Saul*

5. *Saul* was one, who was much troubled at the ſin of the people againſt God; not only had a ſpirit to vindicate a publick wrong, but when he ſaw the people ſin againſt God, his heart was much troubled at their very ſin, and ſeemed to be grieved for it, and mighty ſolicitous and careful about it, to prevent ſin in the people: this you ſhall have in 1 *Sam.* 14.33. they told *Saul* there, That the people had ſinned in eating with blood, upon that *Saul* ſhews himſelf diſpleaſed, Come (ſaith he) and do not ſin againſt the Lord, roul a ſtone to me hither; and ſo he would ſee with his own eyes, that they did ſlay the Cattel, and they did poure forth the blood, that they might not ſin againſt God, in eating blood; this was his care.

6. *Saul* he was very careful to enquire of God, what he ſhould do in buſineſſes of great conſequence, in the 37. ver. of that 14. chap. of the 1 of *Samuel*, there he would not go out, till he had firſt enquired of God. Yea more than all this,

7. He was a man that had a very reverend eſteem of the Prophets of God: when *Samuel* came to him, in the 1 of *Samuel* 15. 13. *O thou bleſſed of the Lord* (ſaith *Saul* to *Samuel*) Yea, yet further than this;

8. When *Samuel* ſhewed unto him, what his ſin was, in the 30. ver. of that 15. chap. he comes and confeſſes it before the people, and ſaith, *I have ſinned*, I have ſinned againſt the Lord: meerly at the conviction of one Prophet: Yea, yet more then this,

9. God ſeemed to be with *Saul* very much, and to ſhew great reſpect unto him, to make him an inſtrument of much good to Iſrael; He granted unto him as glorious a victory as ever man had in this world (for ſo we may call it) and if there be any outward thing in the world might be gathered as an argument of Gods love, then ſuch a remarkable victory as he had over his enemies: the victory you ſhall find in the 1 of *Samuel*, 13. 5. and ſo read on afterwards in that Chapter, and the next, you ſhall find there

there, that the *Philiſtims* were riſen up againſt him, and Iſrael; and there were thirty thouſand Chariots, of his Adverſaries of the *Philiſtims*, and ſix thouſand horſmen, and people as the ſand of the Sea for multitude, beſides all this; Wel, here was a mighty Enemy: What had *Saul* to oppoſe theſe? You ſhall find in the 2. verſe of that 14. chapter, that there were but ſix hundred men with *Saul*: here was of one ſide thirty thouſand Chariots, here was ſix thouſand horſmen, here was people as the ſand of the Sea without number, and *Saul* had but ſix hundred with him, at this time; yea, and of thoſe ſix hundred, there was not any one of them that had a ſword, but only *Saul*, and *Jonathan*; for the *Philiſtims* were wiſe enough to diſarm all the Malignants. (that they accounted ſo) and would not let ſo much as a Smith be amongſt them, they would not only take away their Arms, but they would look to them, to ſee that they had no arms ſupplied unto them; that was the wiſdom of the *Philiſtims*; yet we find, (if you reade afterwards) in the Scripture, that God was ſo far with *Saul*, that he bleſſed him, and gave him victory over all theſe. Beſides all this.

10. God bleſſed *Saul* with a very gracious Child, a godly ſon, of a ſweet nature, *Jonathan*, which indeed, if any outward argument in the world, might be an argument of Gods love, that might be; But now put all theſe things together, and yet here is the man that hath his Portion in this world: I now challenge the man, eſpecially one, I challenge him that hath certain evidence of a mighty work of God upon him in Chriſt, let him ſhew me greater arguments of Gods love to him, than *Saul* might have done; and yet it proved to be *Sauls* Portion, that he ſhould have only his portion in this world: God herein ſhews that His mercy is His own, and that He will let out His mercy as He pleaſeth; *It is your Fathers pleaſure to give you a Kingdom:* The Father doles out the Portion as He pleaſeth unto His Children; God will let the Line of His mercy to go thus far to one, and there ſtop; and ſo far to another,

another, and there ſtop; and then come in a croſs line again unto them; God ſo diſpoſes of his mercy that there are ſome that ſhall have Heaven and Earth to be their portion, and their portion is bleſſed indeed: There are ſome that ſhall have Earth, but not Heaven, and their portion is poor, and mean, and ſad; there are others that ſhall have Heaven, but not earth, and their portion is good; And there are others that ſhall neither have Heaven nor Earth, and their portion (you'l ſay) is miſerable indeed: Gods mercy is His own to diſpoſe of, as He will. We reade that *Abraham* in *Gen.* 21. 14. He cals for *Iſhmael* and *Hagar*, and he gives them a *piece of bread, a bottle of water, and ſends them away*, there's an end of them. So *Jehoſhaphat* in the 2 of *Chron.* 21. 3. *He gave his other ſon* (ſaith the text) *gifts, but the Kingdom he gave to* Jehoram; So God hath people to whom he gives pieces of bread, bottles of water, yea ſome to whom he gives great gifts in this world; but he keeps his inheritance for his *Iſaac*, He keeps the Kingdom for *Jehoram*: *Eſau*, he had his portion in this world, and ſuch a portion as he thought to be a very good portion: in *Gen.* 33. 9. *Brother* (ſaith he) *I have enough.* Moſt rich men are complaining: they go not ſo far as *Eſau*, they have their portion, and yet complain of it; *Eſau* hath his portion, and thought he had enough. Chriſts Auditors, in the 6. of *Luke*, 24. they had their portion in this world, *Wo to you, here is your conſolation* (ſaith Chriſt unto them:) Odreadfull ſpeech! wo to this man, wo to theſe, here is their conſolations. *Dives* he had portion in this world, in *Luke*, 16. 25. *Son, remember in thy life time thou hadſt thy pleaſure*; and *thou hadſt thy good things*, they were thy good things, thoſe things that were meaſured out for thee, thou hadſt them in thy life-time.

In the handling of this Argument, I ſhall divide what I have to ſay in theſe ſix Particulars: that you may every one of you, go on the more readily along with me.

Firſt.

First, *Why is it that God will deal out somewhat to wicked men in this world, why they shall have any* Portion *at all?*

Secondly, *That this their portion, it is confin'd to this life; and why so?*

Thirdly, *Some Corrallaries that you will see will naturally flow from those Two.*

Fourthly, *We shall consider the condition of these men, who are such that have their Portion in this world.*

Fifthly, *We shall endeavor to shew unto you, who are those men, to cull out of the Congregation what that man is, or woman is, that is like to have their Portion in this world.*

Sixthly, *Conclude in the words of Exhortation unto you all.*

For the first: *God doth give to wicked men a* Portion, *He doles out something.*

First, *They are all His Creatures.* Saith *Jehu* concerning *Jezebel*, Go, take away this cursed woman, shew some respect unto her, let her not lie there in the streets, but take her away; for she is the Daughter of a King. So saith God, Well, though these be cursed, yet they are my Creatures, some respect they shall have from me, some good I'le communicate to them; Indeed, it is not an Argument strong enough, that because you are Gods Creatures, therefore God should be merciful eternally to you; but it may be an Argument strong enough, because you are His Creatures, you shall have somewhat.

Secondly, *This time of life, it's the time of Gods patience, the day of Gods long-suffering.*

Thirdly,

Tirdly. *Therefore, somewhat you shall have*; and the day of patience is mans day: in 1 *Cor.* 4. 3. saith the Apostle there, *I pass not for mans judgement*: The words are in the Greek, *For mans Day*. I pass not for mans day, so the words may be translated; as if the Apostle should say, it is true, Man carries all before him now, man hath all the doings now at this day, and he may judg and censure as he pleaseth; it is but his day, and I pass not for mans day; the day of patience may prove to be mans day; that is the third.

Fourthly, *Wicked men, they do somewhat for God here, some kind of service, that is at least materially a service for God*, and God will not have them clamour upon Him, that they have nothing for their work; God will give to every one something for what they do for Him, though it be never so little, here in this world. You have a famous place for that in *Ezekiel*, 29. 18, 19, 20. *Nebuchadnezzer* King of *Babylon*, caused his Army to serve a great service against *Tyrus*, yet had he no wages for his Army, (saith God) he had no wages for his service; well, therefore, God He enquires about this, and seems to complain, that when a *Nebuchadnezzer* did Him any service, yet he should be all this while without his wages; therefore (saith God) Behold! *I will give the Land of Egypt unto him, he shall take a spoil and a prey, and that shall be his wages*; He will give him wages for what he doth. Many wicked men God doth make use of in divers services, and much refreshing and good, His Churches shall have from them; the Lord causes the very Earth to help the woman; earthly men to be of use to the Church, and God will not be beholding to them for their work; A thorn may serve to stop a gap, though it be but a thorn bush, and if it serve to stop a gap, and be of any use, it hath that benefit by it, all that while it is kept from the fire, whereas were it not of use, it might presently be brought to the fire. An argument by the way, to provoke all men to be of as much use to the Church of God as possibly they can, it may be

that is the very thing that keeps thee from the fire; thou art a thorn, but God hath use of thee, and therefore brings thee not to the fire: but if thou once comest to be un-useful, the fire is the next thing thou shalt hear of. I remember *Austin* (in his 5th Book, *De Civitate Dei*, and the 12. Chap.) speaks of the *Romans*, that had such a flourishing conditon for a while, and he gives that for one Reason, the *Romans* had brave spirits, they were men that had excellent moralities, and had Heroick kind of spirits, and were delivered from that baseness of spirit, that other people had, and therefore God shewed some kind of respect unto them; here many instances might be in that kind. That's the fourth.

Fifthly, God gives wicked men a portion here, *to shew unto them what little good there is in all these things, and to shew the world what little good there is in all the things that are here below in the world.* Certainly, if there were much good they should never have them: it is an argument there is no great excellency in the strength of body, for an Ox hath it more than you: an argument there is no great excellency in agility of body, for a Dog hath it more than you: an argument no great excellency in gay clothes, for a Peacock hath them more than you: an argument there is not any great excellency in Gold & Silver, for the Indians that know not God, have them more than you; and if these things had any great worth in them, certainly God would never give them to wicked men, a certain argument: As it is an argument there is no great evil in afflictions in this world, because that the Saints are so much afflicted; So no great argument, there is any great good in this world, for the wicked they enjoy so much of it. *Luther* hath such an expression as this is, in his *Comment* upon *Genesis*, saith he, *The Turkish Empire, as great as it is, it is but a crum, that the master of the family, that God casts to dogs:* the whol Turkish Empire, such an esteem had *Luther* of it: and indeed it is no more. All the things of the world, God in giving of them to Turks and wicked ones, His enemies, shews there

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is not much excellency and good in them, God therefore will cast them promiscuously up and down in the world, because he looks upon them as worthless things; God doth not so much regard whether men be prepared to give him the glory of them, yea or no, they shall have them however, He is content to venture them: Indeed when God comes unto His choice Mercies in Christ, there he looks to have glory from them, and he doth never give them to any, but first he prepares them, that they may give him the glory of those mercies: but it is otherwise with others; As suppose you see a man gathering of Crabs, although Swine be under the Tree, he cares not much to drive them away, they are but Crabs, let them have them; but if he were gathering any choice and precious fruit, if any Swine should come under, he drives them away. As for outward things Crabs, the Lord suffers the Swine of the world, to come grunting, and take them up; but when he comes to his choice Mercies in his Christ, there he makes a distinction, Oh! that is precious fruit! A Black-smith that is working upon Iron, though a great many Cinders, and little bits of Iron fly up and down, he regards them not; but a Gold-smith that is working upon Gold, he preserves every ray, and every dust of Gold; and a Lapidarie that is working upon precious Stones, every little bit he will be sure to preserve: a Carpenter, that is only hewing of Timber, he regards it not much if Chips fly up and down; but it is not so with a Lapidary. So these outward things are but as the Chips and Cinders, and such kind of things as those are, and therefore God even gives a Portion to wicked men out of them.

Sixthly. *God knows that He hath time enough to manifest His Justice upon them hereafter.* He hath an Eternity hereafter, for the Declaration of His Justice; and therefore (saith God) Let them have somewhat for a while. As you know it is natural in all, when they see a man going to execution, that is not like to live above an hour or two, every one is ready to pity him, and to be any way officious to

him, Oh! (saith every one) the man shall not have comfort long, we cannot do much for him, he shall have pain enough ere long, and misery enough ere long, and so every one pities him. It is observable, let a man go to execution for wickedness, and then he is pitied by all; but if a man should suffer for godliness, then perhaps they will not be so full to pity towards him. As I remember in the Book of *Martyrs*, there is a story of Mr *In° Frith*, a learned godly Minister, and *Andrew Hewit* that were Martyrs, and were to suffer for their conscience, and the Story tells us, that one Dr. *Cook*, a Parson in *London*, he openly admonishes the people, that they should pray for them no more than they would do for a Dog; that Charity of theirs that they talked so much of, is such towards them that suffer out of conscience; and as amongst Papists so amongst ungodly men, let a man suffer out of conscience, they will rather rail at him, and when he is in his sufferings, they will rather give him gall and vineger to drink, (as they once did Christ upon the Cross) though in other sufferings they pity men.

Seventhly, By this that God gives to the wicked, the Lord shews, *what great things he hath reserved for his own Children*; what a portion there is for them; Surely if the dogs have so much, the Father keeps a good house, if the hangbyes may have such doles, certainly there is good provision for the Children within: As by the afflictions of the Saints, God doth declare to wicked men, and would have them draw such an argument from it, that there are fearful things, that are like to befal them, *If judgment begin at the House of God, where shall the wicked and ungodly appear?* So by the prosperity that wicked men have in this world, God doth declare to his Children, and he would have them argue from thence, what then hath he reserved for his beloved Ones? for his Saints, for his Children, (that need) dear unto him?

Eighthly, *God fetches a great deal of Glory from Sinners*, He fetches about His own ends very much, from the por-

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tion that wicked men have; as sometimes He doth it, that they might stumble and harden their hearts, and break their necks at it, and to ripen their sins; hence He lets them go on a long time, and have their wills; in *Isa.* 33. 1. *Wo to thee who spoilest, and wert not spoiled, and dealest treacherously, and wert not dealt treacherously withal; when thou shalt cease to spoil, thou shalt be spoiled*; I'le let thee go on, thou shalt spoil as much as thou wilt, and when thou hast done spoiling, thou shalt be spoiled. And sometimes God doth it, to fetch about this end, Namely, to chastise His own people, with the prosperity of the wicked: And as an Ancient writer hath this Story of one that (he saith) by an extraordinary way, from being a Monk was advanced into an *Episcopal* Seat, and being a lewd wicked man, he began to be proud of this his Advancement, and being proud, he heard these words in the story, *Ab angelo audivit, Cur superbus ô infælix, non es creatus Episcopus, quia in dignus, sed quia Civitas hæc digna fuit tali Episcopi*; it was a wicked place, and this was the answer; Why art thou so proud Oh unhappy man, for thou art not advanced because thou art worthy of this advancement, but because this City is so ill; it is worthy of such a Prelate to be over it: In way of judgment to that place God advanced such a man: And so many are advanced that they may be heavy judgments unto others; God gives them such a portion, not out of His love to them (though they are ready to gather the Argument) but out of His displeasure unto others: And then He gives a plentiful portion to many, to teach us all to do good unto our enemies, not only *humanitati* (as they say) but *Homini*, not only to human nature, but to men, to men that are wicked, some good must be done unto them.

Nimbly. The Lord would shew hereby, that He would have no argument of love or hatred to be drawn from these outward things; and also because He would not [illegible] them to expect any more, it may be many men that are [illegible]godly, prospering in his world, they gather this argument, That therefore God loves them, and intends mercy

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to them, *Cujus contrarium verum*; nay, you may rather gather an argument quite th'other way, because God intends no further good unto you hereafter, therfore it is you have so much now. We use to answer men, that come for their dole, who have had out a dole, and they will come again, Why do you come again, you have had your dole already. So God will answer to many men, when they shall cry to him for mercy, at that day, Why come you to me for more? you have had your dole already; Have you not had already more than your work comes to, more than you have done? you have had your part and portion already: indeed men speak much of Gods mercy, and the mercy of God we acknowledge to be very great and glorious; well, God doth shew himself glorious in mercy, that thou being so wicked, hast so much as thou hast in this world, and therefore though thou shouldst be denied of eternal mercy hereafter, yet thou hast cause to tel Devils and damned creatures that shall be thy companions, that God was very merciful to thee, while thou didst live in this world; Somewhat thou hadst then, but here's all.

Secondly, Here is all that ever thou art like to have.

1. Because there are some men, whose names are written in the Earth, and not in the Book of Life: In *Jer.* 17, 13. there it's spoken of men that are written in the earth; whereas the Saints are described to be men that are redeemed from the earth. In *Revel.* 14. 3. It is their happiness to be redeemed from the earth: and it is all the happiness thou hast, that thou art written in the earth.

2. Here is their portion, because they are vile in the eyes of God; If you should ask the Question; why you give bones to the Dog, and swill to the Swine, and nothing else? The Answer would be; Because it is a Dog that hath it, and because it is a Swine; it is Dogs meat. Generally God doth speak exceeding contemptibly of all unregenerate ones in the world, let them be never so great in regard of outwards; In the 11. of *Daniel*, 21. *A vile person shall arise*: What is this vile person? Interpreters generally

rally consent in this, that it is meant of *Antiochus Epiphanius*, that was a mighty great Prince, such a Prince as when the *Samaritans* did write to him, they writ, *Antiocho magno deo*, to *Antiochus* the great god; and his very name shews him to be a great one; *Antiochus Epiphanius*, is as much as *Antiochus the Illustrious*, and the *Famous*: and yet when the Holy Ghost speaks of him, it is *Antiochus* a vile person: they are vile in the eyes of God. If there be any in a family that you care not much for, you make no great provision for them, *Doth God take care for Oxen?* Somwhat they have, but little; Doth God take care for wicked and ungodly ones?

3. Here is their portion, it is confin'd to this life; Why so? Because they chuse it themselves; and in that they have no wrong, make choice of this Portion themselves; *Moses*, (speaking to the people) saith he, *I set before you life and death*: So do the Ministers of God in preaching to you, they set before you *Life* and *Death*: What do you chuse? Now you chuse the way that goes out of life, and into death; you have but your choice; you chuse *Vanity* to be your portion, God doth you no wrong to give you Vanity: Now you that will indent with God for your peny, you connot take it ill, if when the end of the day comes, God puts you off with your peny; you know those in the Vineyard, that agreed for their peny, they began to murmur indeed, when they came to receive their wages; but saith the Master of the Vinyard, Did you not agree with me so? So you agree with God, all you intend in Gods service, is, that you may have some present comfort in this world, you dare not trust God for the future; and here is that that God will shew His infinit displeasure against the sin of distrust by, that when the Lord propound now in this day of Grace, such glorious and blessed things to the children of men, and (for ought you know) any of you may have your portion in them, as well as others, and yet you dare not trust God for those gracious things; you think rather with your selves, let

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me have somewhat now, somewhat for the present, some present pay; the reward that you talk of, which is to come, I know not whether they be imaginations, yea, or no; therefore you mean (it seems) to serve God for your present pay, and present pay you shall have, and no more. There are some servants that are your day-servants, they serve you so as they expect their pay at night, and perhaps you give them their two shillings at night, and there is an end: but there are other servants now that will serve you in expectation of some reversions, and expectations of honor, especially when they serve Noblemen, and Princes, though they have no present pay given them at night, yet they go on cheerfully in their service, they expect some great Reversions, as Leases and preferments, they may have afterwards, and now though they have not their two shillings a day as the others have, yet when the other befals them, they are made rich men, they and their posterities: So now, the poor man that hath his pay every day, when a Lease and preferment falls, if he should come in for his part, No, he may be answer'd, you had your pay every day; here was one was content to relie and trust upon me, and had no pay, and he did trust upon me, and now he comes to be preferd: This is the direct difference between the men of the world and Gods Saints; the men of the world will do nothing without present pay, that which is just before them, they must needs have, their hearts are upon it; but the Saints they hear what a blessed thing God hath revealed in his Word, what a blessed Covenant of Grace there is, what rich Promises of glorious things to come; now they believe God, and trust in God for these, and they say, Lord, let me have my Portion in the life to come, and whatever thou doest with me here, I care not: As it was the speech of *Austin*, Lord, here burn, here cut; but spare hereafter: I am content Lord, to be burnt, to be cut, to endure any thing in the world, any sufferings in the world for thee, only hereafter I look for somewhat else, and I'le wait for hereafter: You will not wait for

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hereafter, but you muſt have it for the preſent, and that is the reaſon, you are put off here: Oh it is a ſerious thing I ſpeak of to you, many a ſoul will wring its hands, and curſe it ſelf eternally, that it was not content to truſt God for hereafter, but would have preſent pay. You that are great Merchants, if you buy a thing that is but a trifle, you pull out your purſe, and give the mony down preſently; but ſuppoſe you go to the Exchange, and bargain for 10000l there, you may give a little down now, but the great pay muſt come upon pay daies afterwards; it is not expected it ſhould be preſently done: So there are ſome men in the world, will trade with God, but they trade with God for pedling things, for their Credit, and applauſe, and for their preferments and eſtates, God gives down the pay preſently, you ſhall have it, there is your 13d preſently, it is done: but now there are other of Gods Saints, that trade with God for great things, for immortality and glory, and a Kingdom, and a Crown of eternal life; now they expect not to have it done preſently, they are content to ſtay: Oh theſe are the beſt Traders, the beſt Merchants that will trade with God for great things, and be content to ſtay; you will chuſe that you have here for the preſent, and therefore you have your portion.

Fourthly, Theſe things that are here, they are the only *ſuitable* things to your hearts, and what will you do with any more hereafter? theſe things do exceedingly pleaſe you, and give you content as agreeable to you, and the things that are to come, are diſagreeable; what would men do that are carnal and wicked now? what would they do in Heaven? Certainly if you hate Gods Saints now, that have but a little Grace for their Grace ſake, you would hate them infinitly more afterwards, when they are perfect in Grace, when they ſhall be perfect, and then when all your common gifts ſhall be taken away; for ſo it ſhall be. Now the things of God are *unſuitable* to you, though you have now many common gifts, and you now abhor the Grace of God, though it be imperfect, what

then, when all common gifts shall be taken from you, and Grace made perfect? how unstable will it be then to you? therefore expect nothing hereafter.

Fifthly, You abuse your portion you have now, what will you do with more? Who will trust you with the true riches? You abuse that you have. Indeed men of the world that are wicked, and very rich, are presently in places of honor and power; Oh! what a deal of mischief they do in the world? what dreadful evils are they unto the earth? Such men, how do they abuse their portions? Why now, as it is with the Tooth, in a mans head, a Tooth indeed is prefer'd, to have an eminent place in the Head, but when the Tooth comes to be rotten, and put to pain, what do we but pull it out, and throw it away? So when God prefers men to eminent places, when through their wickedness they grow rotten, and so do a great deal of hurt, the Lord plucks them out in his anger, and throws them away, they abuse their portion, and do a great deal of hurt, and therefore must expect no more. But above all, the argument is,

Sixthly, Because they have no interest in Jesus Christ; The rich Treasures of the infinite grace of God, they are let out in Jesus Christ; God hath divers Conduit-pipes (as I may so say) of his Grace, to let out unto His Creatures; there are some lesser Conduit-pipes, and those Conduit-pipes, may be open'd through the general bounty of God; but now the Lord hath the great Current of His eternal mercies, for some that He doth intend eternal good unto, and this great Current of His it is stop't by justice, the infinite justice of God doth stop this great Current, so as it cannot be open'd to have any drop of the mercy let out, until Divine justice comes to be satisfied; In the mean time the other smaller pipes, they run, the general bounty of God; Now then, this is the very work of Jesus Christ, Christ the Second Person in Trinity, and it is the very mystery of the Gospel; The Second Person in the Trinity, sees that the children of men, are capable of eternal happiness, eternal glory

glory, and that there are glorious treasures with God, to be communicated to the children of men; but through mans sin, this great Current is stop'e; in the mean time Gods general bounty lets out a great many outward comforts; Christ therefore out of pity to man-kind, that mankind may not be put off with these general outward comforts, He comes and satisfies Gods infinite justice, that He might open the Current, the sluice of His infinite, and eternal Grace to others: Now happy are those Creatures, who have interest in the Lord Christ; for this is His work, to satisfie the Justice of the Father, that so the great pipe may be opened, and then flows in all Grace, infinit, eternal Grace, when that comes once to be opened: No mervail though we hear of such glorious things, that the Saints of God have in the life to come, no mervail, for Christ doth come and open the great sluice of Gods infinite Grace and Mercie to them; as for the men of the world, they have but a little of the drisling of Gods general bounty through some crannies, but the Floudgates of Gods grace are opened in Christ; therefore til Divine Justice be satisfied, there can be no further good for a Creature here, but the fruits of Gods general bounty, & patience: There are some Creatures whom the Lord hath left to the Course of justice, they shall have what they earn, and no more: this is the difference between Gods dealings with some Creatures and others, (I say) some there are that shall have what they earn, and no more: others there are whom God hath set His Heart upon, and whether they earn or no, God intends eternal mercies unto them, and will bring them unto eternal mercies: Here's the difference of the Covenant of works and the Covenant of Grace; and therefore the one is left to Himself, and the other, Christ the Head of the Covenant comes to undertake for him, that that he cannot do: and here is the very Cut between the condition of some men, & other men; that some have their portion in this world, and others have another higher portion in the world to come; Those have no interest in Christ, these have.

Seventhly, They are no Sons, no Children, and therefore they must not expect childrens portions; As many of you rich men, when you die, you will leave your servants some Legacie, perhaps you'l give every servant in the house five pounds, or so; but when you come to your children, to write in your Will, what such a Son, such a Daughter shall have, that is another manner of busines than 4. or 5. l. great things you leave to them: Now the truth is, the world may be divided between Children and Servants, for though the truth is, all men are at defiance with God, yet God makes them servants one way or other; and there is some little Legacy that servants shall have, but they must not expect the Childrens portion; therefore they have it here, but must not have it hereafter. In *Ezek.* 46. 16 *Thus saith the Lord, If the Prince give a gift unto any of his sons, the inheritance shall be his sons; but if to his servants, then it shall be but till Jubile.* This was Gods Law, that if a Prince gave a gift to his son, the son should inherit it for ever, but if he give it but to a servant, it should continue with him but for a while. So here is the difference of Gods administration of all His gifts, He gives some to servants, and these shall continue but for a while, within a little while all wil be called for again; all the good, and all the comfort thou hast, God will cal for it all again: but that which he gives to His Sons, to His Children, they shall have mercy for ever, though not to enjoy it in the same way, they shall enjoy the same good and comfort Eternally. And then further:

Eightly, The portion that the world hath here, (you heard before) it comes from Gods patience; now there will be an end of the manifestation of the glory of patience in this world, as thus: As there are some graces of the Spirit of God in the Saints, that shall have an end in regard of their exercise here in this world, so there are some attributes of God, that shall have an end in regard of the manifestation of them in that way that God doth now manifest them here in this world, and that is, the patience of God towards

wards ungodly ones; Now if they hold all upon patience, when the time of the glory of that in this world ſhall come to be at an end, then all their good is at an end. Further:

Ninthly, Ungodly men, they ſhal have to deale with God immediately in the world to come, (I beſeech you obſerve but this anſwer, I'le haſten;) they muſt have to deal immediatly with God in the world to come; Now they have to deal with God through Creatures, and while they have to deal with God through Creatures, they may get a great deal, and may make ſhift for much, but when they ſhall come to deal with God immediatly, then it will be otherwiſe with them: As for example, There are a great many hang-bies, at great mens houſes, perhaps when they come to have to deal with the ſervants, they get ſome bits and ſcraps, and many things from the ſervants, but if they know they can have nothing, but from the very hand of the Knight, or Lord of the houſe himſelf, then they will expect no great matter. So wicked men of this world, they are as hang-bies, that all that they have are but as ſcraps from the ſervants, they have to deal only with creatures, they look no further; but hereafter things ſhall be ſetled another way, and all things ſhall be weighed by God Himſelf, in a ballance of Juſtice, and diſtributed by the hands of God Himſelf immediately, and now things will be carried after another manner, the Lord Himſelf will come to diſpoſe of things. It was a ſpeech of a *German* Divine, though he were a good man, and lived very innocently, when he lay upon his ſick bed, and apprehended Death, he was in great terrors of ſpirit, mightily troubled, and ſome of his friends came to him, and asked him; Why ſhould you be ſo troubled, that have lived ſo good a life, as you have done? This was his anſwer, The Judgments of God are one, and the judgments of men are another, I am now to deal with God; it is true, I lived thus before Men, and Men gave their Verdict of me, as good, and thought I was in a good condition but, O I

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are now to go to God, and to deal immediately with Him, and Gods judgment, and Mans judgement are different things; when God shall come to weigh all mens portions out, as it will be then, So much Righteousness, so much portion, so much happiness, you will say then, Lord, what shall become of us all? All our righteousness is as the menstruous cloath; but for the Saints, the Righteousness of Christ will be put into one Scale, and their Portion into the other, and their Portion will be weighed by the Righteousness of Christ. Now when thou comest to God, thou must come to the Scale, and thou wilt put in thy good servings of God, and thy coming to Church, and some good Civil actions, and Natural and Moral things thou hast done, thou wilt put them in the Scale; saith God, That which thou hast had already weighs down all those; Hast thou nothing to put into the Scales but this? thou hast had thy reward already for all this, and much more than this; then if there be nothing to put into the Scale but this, thou art undone, and there is nothing for thee for Eternity. And here is the ground of the confinement of the Portions of wicked men. These are the Two first things.

Thirdly, *I will give you some* COROLLARIES *only from hence.*

Is it so that wicked men have a portion here, and here is all?

First, Here we may see the Reason why the men of the world are so cunning in the things of the world, why they can make so good shift for themselves in the world, rather than other men can: Why here's their Portion, their very happiness and good is here; no marvail though they make such shift as they do here: the Apostle in 1 Cor. 2. 12. *We have not received the spirit of the world* (saith the Apostle) we cannot tell how to shift in the world so as other men do, for indeed, we look further than these things

things, and so cannot think as other men can; They that have the spirit of the world, and have their portion in the world, they can think; but we have not received the spirit of the world. You know a Swine though it goes abroad all day wandring up and down, it knows the way to the trough at night; but a Sheep if it go a wandring a little way out of his place, a Sheep doth not know how to come back again, but wanders up and down till it be even lost, and is as a lost sheep when it is once wandring up and down; but Swine are not so. So ungodly men, though they go up and down wandring, they know how to come to their trough at night, they have better skil in the world, they are more artificial in the things of the world, they have better understanding (as the Scripture speaks,) *The children of this world are wiser in their generation, than the children of light*: Why is it? Their Portion is in this world. That's the first Corrollarie.

2. *Corr.* Here we see the Reason, Why there are so many great ones in the world that regard Religion so little as they do, and the waies of God, and the Church of God; why 'tis not their portion; those things that concern another life, is not any part of their portion; they mind what is it that concerns the present life, because this is their portion. When many come into places of dignity and power, What are their thoughts? Now they think of gratifying their friends, now they think of respect and honor that they shall have abroad in the world, and be accounted some body, now they think of revenging all their wrongs, of making up of all their broken ticles &c. This hath been heretofore (I suppose very ordinary) in men advanced amongst you; these are all their thoughts: as for doing service for God, and for His Church, and vindicating the Truth of God, and Honor of God, that is scarce in all their thoughts, for they do not look upon that as part of their Portion; Here is the reason why so many Magistrates are like to *Gallio*, in *Acts*, 18. 17. *Caring for none of those things*;

things; they were to him but matters of words and yet they were about the great fundamental Points of Religion, Whether Chriſt were the true Meſſias, and whether He were God, or no; but to *Gallio* theſe things were but matter of words: And ſo the great things of God, and Religion, to carnal hearts, they are things that are of no great conſequence at all; yea when as *Soſthenes* that was the Ruler of the Synagogue for countenancing of *Paul*, had the rude multitude of the City, riſe up in a rude manner to apprehend him, and to lay violent hands upon him, *Gallio* cared for none of theſe things; but ſo far he did not go, *Gallio* went not to ſtir up a rude multitude to lay violent hands upon a Ruler of a Synagogue, or a City, but he cared for none of thoſe things (ſaith the text:) What did he care for rectifying any thing that was amiſs in Religion? Oh let us (ſay they that have their portion here) what ever becomes of things, let us make peace (ſay they) that we may go on and be quiet in our houſes, & enjoy that we have quietly, and peacably, and they look no further: Their portion is here, and as for Truth, how do they reject it, & contemn it! It is a ſpeech (as is credibly reported) hath come even from a Citizen here, in curſing of the Truth ſo; (as had he lived among the Jews he would certainly have been ſtoned to death) *Let us have Peace, and a Pox of Truth.* (I ſay) ſuch a ſpeech as this among the Jews would have cauſed him to have been ſtoned to death, being ſuch horrible blaſphemy. But how many are ready to ſay with *Pilat*, in the 18. of *John*, 38. when as Chriſt was before *Pilat*, and talked to *Pilat* of Truth, Truth (ſaith *Pilat*) *What is Truth?* You ſhall obſerve it at the 38. ver. *What is Truth?* (Saith *Pilat*) as if *Pilat* ſhould have ſaid, What a ſtrange man is this, the man is in danger of his life, and he talks of Truth, when he is in danger of his life, What is Truth? (ſaith *Pilat*) & turns it back upon him preſently. Juſt thus are the hearts of many, What ſhould we look at Truth, or at any thing now, but to preſerve our lives, and eſtates, and outward comforts in the world? What is Truth?

They

They are a company of mad-brain'd fellowe, that are factious, and seditious, they talk of Truth, and know not what they say, Come, let us have peace, though it be upon any terms: Who is there in this place that desires not Peace? The Lord knows it is the desires of those that are accused most for want of desires in this thing; yea so as we dare challenge any of you with this Challenge: Those who have been most at the Throne of Grace begging unto God for peace for *England*, let them carry the day; those that have put forth most prayrs for *Peace*, before the Throne of Grace, we are willing they shall have the day. We reade that amongst al the Tribes that came up in a war like way, to help the people of God against oppression, in the 5. of *Judges*, 18. and so in that Chapter, that of all *Naphtali* was the only Tribe that joyned w^th^ *Zebulun*, that jeoparded their lives in the Cause of God, that would take up Arms to defend themselves and the people against oppression; Surely these two Tribes, by the others that would not venture themselves, were at that time accounted very factious, and very seditious; What they! only *Zebulun* and *Naphtali*; Yet it is observable, though there were none joyned with *Zebulun* but only *Naphtali*, there is no Tribe of which it is so much spoken, to be a Tribe, full of Courtesie, and Civility, of a peacable and quiet disposition, as *Naphtali* was; you shall find it, if you reade in the 49. of *Genesis*, 21. and afterwards in another text, there are these two things said of *Naphtali*, only these two first, *That he was a Hinde let loose, and give goodly words.* But they may be but words of Complement, not reality; Nay, (when *Moses* comes with the blessing, you shall find these two places, one in *Genesis* and the other in *Deuteronomy*,) when *Moses* comes with the blessing again upon *Naphtali*: Naphtali *filled with favour, and with the blessing of the Lord.* What is the meaning? *Naphtali* was a Tribe that had most courtesie and civility of all; compar'd to a goodly Hinde, of a quiet disposition, and one that gave courteous language to all & not meer words but reality; it was such a one that was fill'd with favour,

that had the favour of God, and the favour of Men; he had such a courteous carriage, and he had the blessing of God upon him; and yet this *Naphtali*, was the Tribe that would jeobard their lives, and take up Arms in defence of the people of God, against oppression in those times, above all. And *Phinehas* (ye know) was so zealous, and would make use of the sword, so as he did; yet in the 25. of *Num.* 12, 13. God saith there, *He would make a Covenant of Peace with him.* Beloved! *Phinehas*, that is such a fiery hot man, yet a Covenant of peace must be made with him, by God Himself; for he did indeed, by that way procure peace to Israel; for so the Text saith there in that place of *Num.* *That because* Phinehas *was so zealous, it was, that I might not consume them in my jealousie*: Now it's observable, the word in the Original is, Because he was zealous, therefore it was, that I might not consume them in my *Zeal*. Its translated in your books; Because he was thus zealous, that I might not consume them in my *Jealousie*; the words are different in the English; but in the Hebrew they are the same: and so be turn'd thus, Because he was so zealous, it was, that I might not consume them in my *Zeal*; as if he should have said, If there had not been some among them that had been zealous, (and as they account fiery) I would have been zealous my Self, and fiery my Self, and consumed them, and it was wel they had such amongst them; and one day those that cry out of them, may come to see cause to bless God for them; that would not have the world put off, and gul'd with the fair name of peace; we know the Devil hath made much use of it in former times, and would fain make use of it now; As if those that desired Truth most, were not greatest friends unto peace; God forbid, but it should be so: Though it's true, we think not, we have our portion here, and therefore we would not have peace upon any terms; indeed we confess our portion lies higher, and that wherein our portion doth consist we would have upon any terms; and therefore Saint *Paul* saith in *Philippians*, 3. *If by any means, I may attain to the Resurrection of the dead*; If

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by any means, upon any terms, that I may have peace at the great Day, whatsoever I do endure: so say we for our portion; and you say, Let us have peace upon any terms; Why? because your portion is here: We would be glad that all our Mountains, were Mountains of Olives, but we would be loth to have them Mountains of Corruption: In 2 *Kings*, 23. 13. You reade there of a *Mountain of corruption*, Of *Mons offensionis*, Of offence; so it is in the old Latin; Now, what was that same Mountain of Corruption? if we compare one Scripture with another, we shall find it was no other, but *Mount Olivet*, Mount Olivet was made a Mountain of corruption: In 1 *King*. 11. 7. There *Solomon* built Idolatrous Temples, for the honour of the gods of his Queen, those gods that his Queen did worship, *Solomon* built Temples for to gratifie her, and it was upon the Mount before Jerusalem, which was the Mount of *Olives*, that was the Mount. Now you know the Mount Olivet was a Mount that had his name from Olives that did grow there, and were Emblems of peace; but yet the Mount Olivet may be made a Mount of Corruption: we would be glad that we might live upon Mount Olivet all our daies, but are loth this Mount Olivet should be made a Mount of Corruption. Give me leave but in a few words, yet to put some Considerations to you, and if I speak not reason in them, reject them.

First, Because that you are so greedy of Comforts in this world, you would fain have peace; be wise even for your own portion; you would have peace, but I hope a safe peace, and that is all we do desire: If the peace be not safe, Oh the blood that may follow after. We reade in the 27. of the *Acts*, 13. that there was indeed a *Calm*, and the *South wind* did blow softly, for a while, warm wind and very softly, but presently follows, not long after it appears that there did arise a Tempestuous wind called *Euroclydon*; *Euroclydon* did arise presently after: Take we heed (my Brethren) that we be not deluded with the softly South wind; Take heed that there be not an *Euroclydon*,

that blows presently after; were we sure to be delivered from that same *Euroclydon*, we should be glad of continuance of soft blowings of the South wind: Can you think of a safe peace that live under any Arbitrary Governments? No (that you'l say) and therefore we account our condition ill now, for we have Arbitrary Governments amongst us now, And who are they?

Obj. *Do not the Parliament themselves Govern in that kind of way?*

Ans. Give me leave in a word to answer this: Consider of the difference between that Arbitrary Government the Parliament complains of; and what now you feel.

Ans. 1. That was then, when the Kingdom was in a setled way, and then when there was no contrary Arbitrary power to oppose it, yet then it went on, and surely then it did but make way for worse Arbitrary government; but now it is in a way, when the Kingdom is unsetled, and in a way, where there is a necessity of some help beyond the ordinary course of Law, because of a contrary Arbitrary Power, that is oppos'd: And is it possible for any man, that hath any wisdom, or understanding in his head, that cannot see the difference between those two? But I'le shew you a greater difference than this.

Ans. 2. That which was before, those that did so Govern suffer'd nothing in it themselves, but gained all; now those that are accused for the present, (if it be Arbitrary,) they suffer themselves as much as we do, and their posterity doth suffer as much as we do; and therefore the thing is far different from what was before. And yet further, if you would not be carried away with words, but judge righteous judgment, Consider this:

Ans. 3. Can you think that if the Adversaries should prevail, you should be only at the dispose of the King? Do you not think that those that are with him, and give such strength and assistance for the present, that you must lie at their mercy too, in great part; and will that be safe for you? I put it to every mans conscience, whether he can think

think that it is safer for Church, or Common-wealth to be governed by the King, with those that are now about him, and an Army of Papists, than to be governed by the King, with His Two Houses of Parliament? Which is the safest way in the consciences of any men living. And yet further than this, Consider (if you have your eyes in your heads)

Answ. 4. That perhaps what you aim at as your *End*, your Adversaries may aim at, but as their *Means*; and what will become of you then? If that that you would have as an *End*, they shall look at, but as a *Medium*; Consider what Consequences may come of it. And yet lastly:

Answ. 5. You that do desire so much Peace, to preserve your own Portions here; Would you not willingly have such Peace, as those that have appeared for you in Houses of Parliament, in Cities, in the Ministry, that have been most active, be preserved too? Are you so desirous of it, as to be willing to leave them to the fury and rage of their Adversaries? Were not this one of the horribleſt wickednesses that ever were committed in a Kingdom? If they from desire to save their own particular estates, should betray those that have been faithful to them, in their places of Trust? It was once a speech of *Demosthenes* to one that would fain have peace, he affirms, that it is a vain and preposterous thing, to desire peace with the flock, upon this condition, *That the Keepers of the flock may but be betraied, and taken away.* The fair name of Peace will never so prevail with a wise man, when this shall come to be the condition of it. The good people in *Chrysostomes* time, (however you may think of those that have most appeared for you, & ventured themselves) they thought it such a thing, to have but the mouth of one *Chrysostom* stopt. And also they professed, That if the Sun should take back, or bring back, or keep in his Rayes, it were more tollerable, than that the mouth of *John* should be stopt; they had such an high esteem of a faithful Minister in those times. And therefore if you would be faithful to God, and to the kingdom, and to

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those that have appear'd for you, look after such peace, as wherein you and they may be safe; God knows they would have been willing to have been as silent as you; but suppose all the Ministers in the Kingdom, and men that had ability to appear publickly, had all been silent, so as the business had been wholly betraied, and at length an Army of Papists had risen, when you had had no help to have resisted them, Would you not have cried out of Ministers? would you not have cried out of Magistrates? would you not have cried out of Parliament-Men? If they have ventured themselves to be faithful for you, know you can have no peace, except they have it; and it were an unworthy thing, to think of your safety without theirs likewise.

Object. But you will say, *We would not have our Estates and Peace thus, as you speak, upon any terms, without any regard to Religion; we have our portion in Religion, as well as you, and we have our Consciences to look after, as well as you, and God forbid it should be otherwise, but that Religion should prosper too with our Peace; but we would not have Sects and Sectaries to be maintained in the Kingdom; let us have Truth, and Religion; but away with them.*

Ans. 1. Do you understand what they are you speak of? Do you know wherein you and they differ? You cry out of them, as if they were of another Religion, whereas when it comes to be scan'd the difference between you and them will not be so great. But further, I put this to you:

Ans. 2. Do you spend as much breath in praying for these kind of men, as you do in railing upon them? then somewhat may be said.

Ans. 3. It is a vain thing to think, that true Religion can be maintain'd, and have the liberty of it, without some difference of Opinion amongst us: Indeed the Turks have as much peace in their Religion, as any Religion hath in all the world; and there is as little difference of Opinions amongst the Turks as there is in any Religion whatsoever; but

but well may that Coat have no ſeam, that hath no ſhape; if the Truth of Religion comes to appear, certainly it is impoſſible but many differences in opinon muſt come, and it is a moſt intollerable pride of heart, and tyranny in any whatſoever, to think by violent means to force all to be of the ſame opinion that they are of, in matters that are not of the Foundation, and that may ſtand with the Peace of a Common-wealth too; You take upon you in that more than Chriſt doth, more than the Apoſtles ever did.

Object. But You will ſay, *If men be in an Error, why ſhould they not be forced? Shall every man be left to his Opinion, to do what he will?*

Anſw. No, I plead not for that neither: Therfore I except all Opinions, 1. Againſt the Foundation of Religion: 2. All thoſe Opinions that are againſt the Foundation of Civil Government. Take theſe Two aſide, and then for other Opinions that are of a lower inferior nature (I ſay) there you take too much upon you, whoſoever you are, if you ſhould think to force men to be of the ſame Opinion as you are; and there is no ſuch way to make diſturbance in Churches or Common-wealths, as to force men to be of the ſame Opinion, in things that are of an inferior nature.

Object. But you will ſay, *If it be an Error, they muſt not be left to live in it.*

Anſw. Nay, ſtay there; A man may be in an Error, and yet you have nothing to do to offer violence unto him to bring him out of his Error; you may ſeek to convince him as much as you can, but to offer violence, you undertake more than God hath given you Commiſſion to do, whatever you are; and I give this Scripture for it, that is cleer; in *Romans*, 14. 2. *One believeth he may eat all things; another eateth herbs. Let not him that eateth, deſpiſe him that eateth not; and let him that eateth not, not judge him that eateth* And ſo he tells us, *Who art thou that judgeſt another?* Who art thou that judgeſt. Theſe two Opinions could not be true: One man doth eat herbs; the other man makes conſcience

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of it, and cannot do it; Certainly, one of these was a sin at that time; one of them was a sin, to eat herbs, and that he might eat no flesh, for God never commanded them, that they should eat no flesh; to make conscience to eat no flesh was a sin, but yet though one were a sin, yet they that were in the right, must not by violence force those that were in the wrong, to their opinion, but they must leave them to God; I say, in matters of such consequence as these, it is a point of Antichristian tyranny, and pride, and notorious pride in men, that have taken so much upon them, as to force all to be of the same opinion: this is not the way certainly for true peace. But thus much for the second Corrallarie. The Third follows.

3. *Corr.* If men have their portion in this world, here is the Reason that there is such a stir in the world by men to maintain this their Portion; what a deal of stir is there? what rending and tearing is there, that they might maintain their Estates? Especially if some men have a higher Portion in the world than others, Oh what a deal of stir is there to maintain it. I remember *Henry* the fourth, writes to Pope *Gregory*, and tels him, that by reason of an Emulation there was about the *Popedom*, one being chosen in *Rome*, and the other in another place, that there were 230000. men lost their lives out of that Emulation; meerly about two men, two Popes, it cost the bloods of two hundred & thirty thousand men. O what a stir is there in the world to satisfie the wils of a few men in the world? Certainly one day the world will be wiser, and will understand that they are Men, and not Dogs, that they were not made to be subject to the humours and the lusts of men, and that no man hath now any further power over him, but what they have by an agreement from them one way or other, either implicit, or explicit, one way or other, it is by their agreement, that any man hath any power over them, and can exercise any; The world (I say) ere long I hope will be wise enough to understand this, and therefore will not

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ſo ſacrifice their lives for the ſatisfying of the wills of a few men in the world, they ſhall not make ſuch a ſtir in the world as heretofore they have done; Indeed men make a great ſtir now to maintain their portion, for the contention is not, *de finibus*, but *de hæreditate*, not about matters of *bounds* and *limits*, (as he ſaid) but it is about the *inheritance it ſelf*; it is about their portion; it is their God; *And do you ſay, What ails me, when you have taken away my gods?* Here is the ground of all the ſtirs and Combuſtions in the world, becauſe carnal hearts look upon what they enjoy as their portion; But how comes it thus to paſs, that men ſhould be ſo greedy of this their portion? Is it ſuch an excellent portion that they are ſo greedy of it? Is it worth ſo much, that they contend ſo much about it? This makes way for me to ſlip into the Fourth Particular.

Fourthly, *To enquire what kind of Portion this is, that theſe men of the world, have in this world, that they make ſuch a ſtir about.* And therefore to make way for that;

Firſt. Conſider what poor things they are, that they make ſuch a ſtir about.

Secondly. Conſider the Tenure, upon which they hold whatſoever they do enjoy.

Thirdly. Conſider the mixture of Evil, that there is, in that they do enjoy.

Fourthly. The bleſſed Portion that they loſe, that they might enjoy.

Laſtly. The dreadful end that there will be to ſuch men that have their portion here.

1. *The poor things, that men have here in this world*; What are they? Their Comforts for the moſt part, are but imaginary; In *Hoſea*, 12. 1. *Ephraim feeds upon the wind*: And when a bladder is ful of wind, one prick lets it quite out; and ſo when Death comes, it lets out all their Comforts: even as the wind goes all out at one prick in a blad-

der; so all the comforts of the men of the world, go out by the prick of death: *In Prov.* 23. 5. *Wilt thou set thy heart upon that which is not?* it is not, it hath no reality in it. And in *Acts*, 25. when *Bernice* and *Agrippa* came in great pomp and state to the Assembly; that which you have in your books translated great *Pomp*, it is in the Greek, with great *Fancie*: all the pomp and jollity in the world, it is but a fancy, this is their portion.

2. That which they have, it is of a very low nature; this would be an argument, we might phylosophize in, if it were fit, or if we had time, but I'le quickly pass over these things, it's of a very low nature, it not much concerns the soul, all the portion they have; Therefore saith the Text here, *Thou fillest their belly*; it's but a belly full; what is that to the soul? Indeed the rich man in the Gospel could say, *Soul, take thy ease, for thou hast goods laid up for many yeers, eat, drink, &c.* Wilt thou say, Soul, take thy ease, because thou hast goods laid up, and because you may eat, and drink? What is all this to the soul? *Ambrose* hath such a speech upon the place, *If the man had the soul of a swine, what could be said otherwise?* for indeed these things were suitable to the soul of a swine: you shall find that a man is not the better, because of outward things, not a whit; the heart of the wicked is little worth; his estate may be somewhat worth, his house may be somewhat worth, his lands may be somewhat worth; *But the heart of the wicked is little worth*, *Prov.* 10. And would not you think it to be a great evil, if so be that when you go up and down abroad, you should certainly know, that there is no man doth give you any entertainment, or any respect, but it is for your servants sake that tends upon you, would not that discourage you, and trouble you? Indeed you come to such a mans house, and he seems to make you welcome, and you have entertainment; I but you come to know afterwards that it was not for your sake, but for your servants sake that he loved; would you think you had a good entertainment there? the truth is, so all the respect you have in this world, it is for your

your ſervants ſake, for your goods, houſe, and lands, it is not for any worth that is in you. It was a ſpeech that *Socrates* ſpake once, to one *Aebilous*, when he had a fine houſe, and a many brave things there, (ſaith he) There are many come to ſee thy houſe, and thy fine things there, but no body comes to ſee thee; they know there is a worth in thy fine houſe, and in thy fine furniture, but they ſee no worth in thee. Indeed all theſe things are not ſouls meat, it is not mans meat they feed upon, it is but aſhes, it is nothing to the ſoul of man. Further:

3. Suppoſe it were for the ſoul, What thou haſt here, is but a very poor pittance, a ſcanty portion, thou haſt not all the world neither, thou haſt thy portion in this world; If thou hadſt the whol world at command, yea, if God ſhould make a thouſand worlds more for thee to command, this were all but a poor pittance to put off an immortal ſoul withal: but now, that thou haſt is but a little minnim in the world: All Nations of the Earth are but as the duſt of the ballance, and drop of the bucket to God; What is thy duſt then? what is thy houſe, and land then? As *Socrates* wittily rebuked the pride of *Alcibiades*, when he was very proud, that he had ſo much Land lay together? He brought his Map of the world to him, and ſaith he, Pray ſhew me where your land lies here, one prick of a pen would have deſcribed it all. Should we take a rich man here that hath a great deal of land, and bring a Map of the world to him, all *England*, *Ireland*, and *Scotland*, are but three little ſpots unto the world; And what are your Farms, and your Mannours you have? you have but a little portion, if you had all, it were no great matter: the truth is, All you have in this world cannot be enough to make you live in faſhion in the world, like a man; it's not enough (I ſay) for to live like a man in the world, to live like one that hath an immortal ſoul, like one that hath the image of God upon him, and was ſent hither into the world to do ſome great ſervice as every one of you was ſent hither to do; therefore it is but a mean thing, little cauſe you have for to rejoyce in it;

It's true, they that are Godly, account themselves unworthy of the least thing they have here in this world, but I'le tell you a Mystery of Religion now, a practical Maxim of Religion, that is a great Mysterie to the world, and that is this, That a gracious heart, though he thinks himself unworthy of the least crum of bread, yet all the Creatures in Heaven and Earth will not serve him to be his portion, will not satisfie him; though he hath a heart that will be satisfied with any thing, as counting himself unworthy of the meaneſt condition in this world, as a preſent gift of God, but if God ſhould give him Heaven and Earth, he hath ſuch an unſatisfying heart, as he would not be ſatisfied with Heaven and Earth, except God gives him Himſelf: therefore certainly thy portion is but a very little portion.

4. Thoſe things that thou haſt, are things that will vaniſh, and quickly come to nothing. It is ſaid, of the whol world, in *Job*, 26. 7. *The whol earth hangs upon nothing*; and ſo all the things of the Earth do: and therefore it is ſaid of *Abraham*; in *Hebrews*, 11. *That he ſought a City that had foundations*: All other things, are as things that have no foundation at all; There is a worm in every creature, that will conſume it in time; and the Scripture calls all our riches, *Uncertain riches*; and Chriſtian thou art made for an eternal condition, theſe things are fading; when thou comeſt to enter in upon thy eternal eſtate, if thou ſhould'ſt then ask, what ſhall I have now? I have now thus much, and thus much, in my whol life, but what ſhall I have now I come to enter in upon my eternal eſtate, truly nothing at all. If a man were to go a great Voyage to the *Indies*, and all the proviſion he makes is this, he gets a Veſſel that can make ſhift to carry him as far as *Graveſend*, that he will do, and what need he hath of proviſion to *Graveſend*, or perhaps to the *Downs*, he provides for; he goes on, and ſhould go on now to the *Downs*, and begins his Voyage to go to the *Indies*, and is gotten into the Ocean; alas the Veſſel is a rotten Veſſel; Were not this an unwiſe man? Truly this is the condition of thouſands in

in the world; Man, Woman, thou art made for an eternal condition; God intends Eternity to every Mothers Child that is here this day, & God expects that thy life should be spent in making provision for this Eternal estate of thine, and thou thinkest of nothing but that thou maiest provide for a few years here, and live in some fashion, and be some body in the world here; Oh! when thou comest to enter upon the Ocean of Eternity, thou wilt give a dreadful shreek, and cry out, *I am undone, I am undone,* I have provided nothing for Eternal life; these things are very uncertain: Oh what a deal of difference there is between the same men in two or three years? I might tell you (but the time so hastens) that great difference two or three years have made betwen man and man, but I forbear it, because I see the time will not give leave: And yet further for the meanness of the Portion.

5. What ever thou hast in this world, it is no other, but what may stand with the Eternal hatred of an infinite God towards the; it may be the portion of a Reprobate, and will this serve thy turn? will this satisfie thee? will that satisfie thy soul, that may be the portion of a Reprobate? There are many now that are sweltring under the wrath of the infinite God, that have had twenty times as much as any of you have, that are here before the Lord this day, they have had greater estates than you, and lived merrier lives than you, and yet are now under the wrath of God; Wil a Reprobates portion serve thy turn? Therefore surely it is but a mean thing, that will stand with Gods Eternal hatred; Consider it, To enjoy the Dominion of all the world, may stand with Gods Eternal hatred; but to have but the least dram of saving grace, cannot stand with Gods Eternal hatred: What a difference is there between the having the least dram of grace, and the enjoyment of al the world? what a goodly portion is there here that thou so much rejoycest in? It is certainly, because thy heart is so straight, that thou thinkest these things to be so big; As in a narrow Vessel, a thing will appear big, but in a migh-

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ty wide Vessel, it appears little; So when the Lord by grace shall widen and enlarge thy heart, then all the things of the world will be little to thee; Grace hath the Image of God in it, now what saith God of Himself, in *Isa.* 40. *All the world is but as the drop of the bucket, and the dust of the ballance;* Now grace hath Gods likeness, and through the Image of God in a gracious heart, the Soul saith thus of the world, as God saith of the world, that all the world is but as the drop of the bucket, and the dust of the ballance to me; When the Lord promised to perswade *Japhet* to dwell in the tents of *Shem*; the word that is translated *perswade*, in signifies to *enlarge*, that He would enlarge the heart of *Japhet*; and indeed when God doth convert a soul, the Lord doth enlarge that soul, doth enlarge the heart, and therefore all the things of the world, are now but little; Indeed if a man be below here, and looks upon that which is next to him, that hath any bigness in it, it shews somewhat great, but if a man were advanced on high, upon the top of a Pinacle, then that which seemed great, appears but little to him; so the men of the world, that here lie groveling below, and the curse of the Serpent is upon them, *Upon thy belly shalt thou go, and dust shalt thou eat*, they think the things of the world great mattets; but grace lifts up the heart on high to God and Christ, mounts it up to Eternity, and then they can look upon all these things here below, as mean things; and this was the reason that *Luther*, when he had great gifts sent in to him by many of the great men of *Saxony*, he began to be afraid, lest the Lord should reject him, here in this world, and he hath this expression, *I did vehemently protest God should not put me off so*; that is his word, according to the manner of the man, you know the man; and his language; according to the manner of his language thus he speaks, when there came in things of the world, and he began to be tickled with honor, and great men did respect him, Oh (thought he) I shall be somebody now in the world, thus corruption begin to work, but grace did prevail, and he breaks

breaks out with this expreſſion, I did profeſſe God ſhould not put me off ſo, the Lord ſhall not put me off ſo; there are other things which I look for, things which are better and higher, theſe are poor pittances for this ſoul of mine to be put off withal, there are other things I muſt have from the Lord, or elſe I cannot be ſatisfied. That's the Firſt thing, the poor things of the world, which is the Portion of wicked men.

Secondly, *Conſider the Tenure by which they hold it.*

All you have in the world, you hold it not by a good Tenure, it is not held in Capite, that is not the tenure you hold it by: I confeſſe this, I think not the men of the world to be Uſurpers for what they lawfully get in the world, I do not think they ſhall anſwer meerly for their uſing what they do, meerly for their right to uſe that they have, but they ſhall anſwer for their not right-uſing; they ſhall not anſwer (I ſay) for their right to uſe, but for their not right-uſing; they have ſome right, but what right is it they hold it upon? what tenure? There is a Threefold right:

1. *A right from Juſtice*, that we may claim a thing by: One can claim by Juſtice, ſuch a thing is his due: That's not your right, you cannot claim any thing.

2. *There is a right from Creation*, that God gave to man at firſt Creation: you have loſt that too.

3. *There is a right from Promiſe?* God hath now promiſed all good things to his people; you have not that right neither: You have neither the right of Juſtice to claim; nor the right from your Creation; nor the right from Promiſe: What right then? There is a Fourth right, and that right I confeſs you have, and that is,

4. *A right from Donation*: God is pleaſed to give to you, but juſt thus; You hold all your Honors and Eſtates, that are ungodly men, juſt thus, Even as a man that is condemned to die, and there being a little reprieving for two or three

three daies before his execution, the Prince out of his indulgence, gives order to have provision made for him according to his Quality, that if he be a Gentleman, he shal have such provision, if a Knight, a Nobleman, a Peer of the Realm, he shall have provision according to his Quality, till his Execution; now no man can say, this man usurps, though he hath forfeited all his right to his Land and Estate, yet if the King will give him this refreshment, he is no usurper but it is a poor right he hath, it's a right from Donation; and thus God gives the ungodly men, in this world they have a right to outward comforts: you have your Portion, but you see how you hold it. That's the Second thing. I have but one or two things more to dispatch of this particular: and two things further, and I shall wind up all as briefly as I can. (I am told I may take some liberty at such a time as this is, and seeing it is only the preaching oportunity we meddle withal; give me leave a little the more to transgresse upon your patience, in that I hope it will not be very much.) The next thing to be considered, it is, That this Portion here, as it's poor in regard of the mean things, and the Tenure: So,

Thirdly; *There is a great deal of Mixture here in this you have.*

1. There is a manifold Mixture of *Cumber*, of *Trouble*; and the truth is, All the good things that wicked men enjoy in this world, will scarce bear charges; that is, there is so much trouble they meet withal here in this world with their Portion, that all they have will scarce bear charges: And if a man goes a Voyage, we use not to count any thing he spends by the way, to be part of his Treasury. Now all we have here in this world, is but Spending-money to bear our Charges, in regard God knows we shall be at a great deal of Charges, and afflictions we shall meet with here. But besides:

2. There is a Mixture of *Curse* in every Portion of an Ungodly man. If any of you think you get such a rich Match, you get an Heir that is a very rich Match, and you get

get her portion, and there you go and fetch away the bags of Gold that are her portion, but if it ſhould prove that every bag of Gold you have of your Wives portion had the Plague in it, it were but a poor portion. Certainly it is thus with all ungodly ones in the world, that all the while they live, whatſoever they enjoy, ſo long as continuing wicked, they have a Curſe of God that goes along with it, and makes way unto Eternal miſery for them: As thoſe that are godly have the bleſſing of God in outward things, that makes way for their Eternal good; So thou haſt the Curſe of the Lord mingled with all thy outward things that makes way for Eternal evil unto thee. And then, Conſider,

3. What portion thou loſeſt; thou haſt gotten one, but thou loſeſt a great deal more: If a man had been at the Exchange, and made ſome bargain about ſome petty thing, and afterwards when he comes home, knows that by not buying ſuch a thing, he hath loſt a bargain that would have made him and his poſteritie, he hath little cauſe of rejoycing in that bargain he hath made: So though thou haſt got a portion that may ſeem to ſatisfie thee ſomwhat, know thou haſt loſt a portion of infinit worth and value; and it's impoſſible to ſhew you what this portion is; for the Devil could ſhew Chriſt all the glory of the world in the twinkling of an eye; but if I ſhould come to ſhew you the glory of Heaven, I had need have Eternity to ſhew you what the portion of the Saints is, but though I cannot ſhew it you all, I will only give you a hint or two, that you may know ſomewhat, what it is:

1. It is ſuch a portion, as is fit for the Spouſe of the Lamb, as is fit for the Spouſe of one that is to marry the Son of God, the ſecond Perſon in Trinity.
2. It is ſuch a portion, which is fit and ſutable to an Heir of Life and Glory, an Heir of Heaven and Earth.
3. It is ſuch a portion, as God doth give it unto them, to this very end, As to declare what the infinite Power of God is able to do, to raiſe a poor crea-

ture to the height of happiness; What think you this must be? that (I say) it must therefore be done, that it might declare to Angels, and all creatures, what the infinit power of God is able to do, to raise a poor creature to happiness and glory. This must be somewhat.

4. It must be such a one, as in which God must attain unto the great design that he had from all eternity in making the Heaven, and Earth; the special design that God had in making Heaven and Earth, from all Eternity, it was, to magnifie the Riches of His Grace, to a Company that He had set apart to glory; it must be such a portion, and guess you what this must needs be.

5. It is such a portion, as must require the infinite power of God to support a Creature to be able to bear the weight of that glory: it's such a portion. And do you but think what kind of portion that must needs be?

6. All this must needs be now to all Eternity. I remember when *Esau* did but hear *Isaac* his father tell what a blessing he had given unto *Jacob*, the Text saith, that *Esau fell a weeping*. Oh! that God would strike upon the hearts of men that have so little minded any thing, but the present things of the world; thou hearest but a few words of what the Lord hath reserved to all eternity for his Saints, and compare but that with what is thy portion, and what is like to be thy portion; and thou hast cause to weep; I, but more cause you will have to weep, if so be you consider the last thing.

Fifthly. *What is like to be thy* End, *thy Portion is in this world; if indeed thou couldst ruffle it out in this world, and enjoy thy hearts desire, and there an end, it were somewhat: Oh but there is somewhat else remains afterwards*: As first,

1. Oh

1. Oh the perplexity of Spirit that any worldly man will have, when Death comes, when he should see an end of all the comforts of this world, now farewell house, and lands, and friends and acquaintance, and all merry meetings, and jovialities, I shall never have comfort more in you. As it was the speech of Pope *Adrian*, when he was to die; *O thou my soul! my soul! whither art thou going? whither art thou going? thou shalt never have more jests, nor be merry, nor be jocund any more; where art thou going?* So may a man that hath his portion in this world here, say at his death, Where is this poor soul of mine going? I have lived here thus many yeers, and I have had many merry meetings, and I have eaten of the fattest, and drunk of the sweetest, and gone in brave array, but now my day is gone, what shall become of me? what peace have I now when all is gone? I remember *Latimer* hath such a story in one of his Sermons that he preached before *King Edward*, he tels a story of a rich man, that when he lay upon his sick bed, there came one to him, and tels him that certainly by all reasons they can judg by, That he was like to be a man for another world, a dead man: Assoon as ever he hears but these words, (they are *Latimers* words, I only repeat them as his words, and they were before a King, and so they will not be too broad words, nor too rude to speak before you; assoon as ever he did but hear this) What must I die? send for a Physician; wounds, sides, heart; must I die? wounds, sides, heart, must I die? and thus he goes on, and there could be nothing got from him, but wounds, sides, heart, must I die? must I die, and go from all these? here was all; here is the end of this man, that makes his portion to be in this world. Another rich man that lived not far from the place that I my self lived in heretofore, when he heard his sickness was deadly, he sends for his bags of money, and hugs them in his arms, Oh! must I leave you? Oh! must I leave you? And another, that when he lay upon his sick bed, calls for his bags, and lais a bag of gold to his heart, and then bids them take it away, it will not do, it will not

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do. Another when he lay upon his sick bed, his friends came to him and said, What lack you? what would you have? would you have any Beer? want you any thing? Oh no, (saith he) I want only one thing, Peace of Conscience; that I would have: it is not beer, nor frinds, nor an easie pillow I want, but ease of Conscience. Oh consider now, whether there be not like to be perplexity in your Spirits?

2. You must be called to an Accompt for all; though (as I tould you before) not to accompt for the right to use, but for not right using; and do but now think with your selves, If you now have so much as you cannot reckon, how then will you be able to reckon for it, if you cannot now reckon it? now you have so much as you cannot count, how will you be able to give an accompt of what you have now, especially when you have had no thoughts of this beforehand?

3. There is at last a dreadful portion indeed at the day of Judgment; Oh the shame and confusion that will be upon the faces of the men of the world! especially when they shall see perhaps their poor neighbors have their portion with Christ, in glory: perhaps a poor boy, a poor servant in the house advanced to glory, and they stand on the left hand to be cast out; perhaps some of these poor Hospital boyes shall be admitted to eternal glory, when as some of you that are their great Masters, shall be cast out eternally; and what an infinit shame and confusion would this be to you? Oh now I see what it is to trust in God, and not to trust in him; these are happy that would trust for the future, but I miserable that dare not trust in him: and then the conclusion what will it be? in *Psalm*, 11. 6. *The Lord will rain snares and fire and brimstone, and this shall be the portion of their cup*; here is the portion of the Ungodly at last: and in *Matt.* 24. 51. *Appoint him his portion with Hypocrites, where there is weeping and gnashing of teeth*; that is the portion of Hypocrites in the conclusion; Now here thou seest the End of all, what do'st thou think then of

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thy portion now? Think but of one text and I have done this, in *Job*, 27. 8. *What hope hath an Hypocrite though he hath gained, when God takes away his soul?* Mark, there were many Hypocrites that aimed to get in the world, and cannot get in the world, God crosses them here; well, but suppose thou aimest at gain, and canst get what thou would'st have, thou hast got all thou would'st desire, but what hope hath an Hypocrite though he hath gained, though he hath grown never so rich, and got all he desires, when God takes away his soul? This time is coming, it will be ere long, and it may be ere long the portion of some that are here present; and perhaps this Text of mine, may then ring in their ears, when they lie upon their sick beds, perhaps within a month or six weeks, or a quarter of a yeer, when Gods time shall be, and then this Sermon, Conscience may repeat in your ears; I heard such a day, there were a generation of men, that have their portion in this world, and now I am afraid I am one of them, and there is an end of my portion, only I must go to my other portion; that will be very dreadful. But I must not make an end, till I shall speak somwhat of the next, I shall leave the Point very bare else; I, but who have you spoke to all this while?

Fifthly, *Who is the man that hath his Portion in this world?*

It is a poor portion you have set it out to us, but every one will go away and say, I hope it is not I, I hope it is not I, I hope God hath a better portion for me than this; therefore give me leave to speak in the Name of God to you, and I'le only speak from God, and out of His Word to you, to point out the man and woman, that is like to have his portion here, living and dying in such a Condition, I now am speaking of; that man that is in such a condition I shall open to you, in the present condition wherein he is, is certainly the man, and the Lord pronounces it this day, that his portion is in this world. Who is he?

1. That man to whom God gives in this life nothing but

but what belongs to his life; that is the man apparently: If God gives thee thy estate, and if He give thee not somewhat besides thy estate, a principle that is a seed of Eternal life in thee here in this world, certainly He never intends good to thee in the world to come; There are many men have a great deal in this world, and they say, they hope God will be merciful to them in the world to come; now this is a certain truth, that man to whom God denies Spiritual mercies in this world, God will deny Eternal mercy to him in the world to come; this therefore should be thy care, Doth God encrease my state in this world? Oh that the Lord would give a proportionable measure of grace too, else it is nothing; Lord thou givest me here a great estate, if thou givest not to me grace with it, a proportionable measure of grace to use it to thy glory, I had better have been without this; Is this thy care? I put it to thy conscience; As thy estate encreases, are thou solicitous at the Throne of grace, that the Lord would give thee a porportionable measure of grace, to mannage thy estate for His glory; then peace be to thee, thou art not the man. And then further, you may examin it.

2. By the working of your hearts about your present Portions. As first.

1. Whether you enjoy what you have for it self, and whether your hearts be terminated in what you do enjoy: One that is godly, and hath his Portion beyond these things, he enjoyes the Creature; I but it is God in it he enjoyes: It is sweet to me, that I can see and tast the love of God in it: I but a carnal heart enjoys the creatures, and runs away, and is terminated there, looks at the Creature, but at little in God; as divers of your Hospital Children, there, look more at the Men that were their friends, or bring them into the Hospital, when they were Fatherless and Motherless, and Sisterless, than they look at the Founders of the Hospital, they little think of them, to thank God

God for them, but if they meet with him, that was the next cause to bring them in, they will thank him for his kindness. So it is with men, they look at that Creature that was the first means of bringing them in; but a godly heart looks at the root of all: Remember it is said of one that came into the Treasuries of *Veniee*, he saw tables of Gold, and Silver there, and he points down and looks at the bottom of the table, and one asked him, Why is your eye so at the bottom? Oh saith he, I am looking at the root of all this. Oh! alas, it is a small matter for a man that hath a great Trade to have a great Portion: So many men, look not so much at the Root; whereas a godly man, though he hath but a little, yet he looks at the Root, at the love of God, and the Covenant of grace, that is the Root of all; and this is the thing that satisfies his heart: When a man takes a potion of physick, he puts it into the Posset-ale, the Posset-ale is not the thing that makes the Physick work, though it is that that is the greater part, but it is the Physick in it. So it is the goodness of God that satisfies a garcious heart, and not the Creature that is operative so much upon a gracious heart: and then you may examine how your hearts are set upon these things of the world.

2. Whether your hearts go out with full strength to them; If you make your bellies to be your god, then your end will be destruction (as the Apostle speaks:) That man that hath his heart swallowed up in the earth like *Corah*, *Dathan*, and *Abiram*, that were swallowed up in the earth, if the things of the earth be a gulf to swallow thy heart up, there is another gulf to swallow thee up hereafter.

3. How do the loss of the things of the world take thy heart? Dost not thou count thy self an undone man, when thou hast lost some comforts? Dost not thou come home to thy wife and children, and say, I am

am

an undone man: Why? what's the matter? I have lost some part of my estate; O carnal heart! one that is gracious may have some crosses, but no losses at all, because he enjoyes all in God, he hath God to make up all his losses: And the truth is, if thou wert truly godly, whatsoever afflictions thou meetest withal; (as we say a man may put all in his eye) so you may (if you be godly) put all your crosses in your eyes, you are so far from being undone. And further examin,

4. Whether these things of the world, be not the only suitable things to your hearts; whether you bless not your selves in these, as in your happiness: The Ivie will clasp about a rotten tree, and cannot be taken off it without tearing: And so the heart of a worldling will clasp about these rotten comforts as the only agreeable thing; You may hear them sometimes tell with joy, That we were in such a place, and we were so merry, and had the bravest meeting: And what was there? Why there was singing, and roaring, and blaspheming of the Name of God, and yet it was the bravest meeting that could be. When did you ever come from an Ordinance of God, and say, Oh! it was a brave day to me, the Lord hath spoken to my heart this day: Did you never go from the Word with as merry a heart, and can rejoyce for it amongst your friends, as you did from a merry meeting? You may fear you are the man, that have your portion here. And then this is more cleer, for every one to examin his heart in, and if I were to give but any one Evidence, whether a man hath Grace or no, I would give this as soon as any one; A man that hath got some estate in the world, I put this to him:

5. What dost thou account to be the chiefest good of thy estate, more than thou hadst before, or more than another man hath? A man that hath got an estate more than he had, or more than his brother: there are many good things in his estate, that he will think good;

good; Now I may live in better fashion than I could before, now I may have more freedom than I had before, now I may have more credit in the world than I had before, now I may have my own mind, and satisfie my own lusts more than I had before, or thau another man can do; Is not this the thing thou most rejoycest in? yea, is not this a truth, that some of your hearts, if they were ripped up, this would be the language of them; that you must rejoyce in your estates, becaus by them you have fuel for your lusts? A poor man hath not so much fuel for his uncleanness as you have, nor so much fuel for his lust of pride and malice as you have; and many rich men account the blessing, the good, and happiness of their estates to consist in this very thing; that now they may have a larger scope for their lusts, than ever they could before; alas a poor man cannot go abroad and drink as you can do, a poor man cannot lay out so much money on a Whore, an Unclean wretch, as you can do; and you rejoyce in this: and if this man have not his portion here, what man hath? the Lord strike such a mans heart. But on the other side, A gracious heart when God blesses him in this world, though there be but a little grace, it wil work thus, The Lord hath raised my condition above my brother, & therein the Lord gives me a larger opportunity to do him service, than my brother hath or than I had before; there is such a poor man, he is an honest man, but God knows he can do but little in the place where he is, he hath but little means: but God hath given me means, and this means enlarges my opportunity to do God service, and for this my soule blesseth God; I count my estate happier in this, becaus I now may be of more use, and do God more service than otherwise I could do; have you such workings in heart, you rich men? if you have not never, be at quiet til you get your hearts working in this manner; this will be a blessed testimony that

God gives you a portion here, and intends another portion for you in the world hereafter.

6. What is that thing that you ſtrive to make moſt ſure? That which a man ſtrives to make moſt ſure, that he counts his happineſs to conſiſt in; Oh for thy Land, and Debts, thou ſtriveſt with all thy might to make that ſure, but as for the matter of thy Salvation, and peace in Chriſt, thou haſt a good hope in God for, but takeſt no pains to make it ſure.

7. What doſt thou admire moſt men for? O! ſuch a man is happy, he hath ſo much coming in, and hath ſo much a yeer: But doſt thou call the vile man happy? it is a ſign that thou haſt not thine eye enlightened by the Spirit of God; but now, Canſt thou look upon even thoſe that are poor, and mean in this world, that have the leaſt portion here, yet as moſt happy Creatures, becauſe the Lord gives them the Grace of His Spirit; and think, well, 'tis true, I have a greater eſtate than ſuch a poor man that is my neighbor, or than ſuch a poor man, but God knows he doth God more ſervice than I do, he prayes more, and more heartily in one day than I do in a whol yeer: Oh! the Lord hath other manner of prayers, and ſighs come from his poor Cottage, than ever he had from my brave Pallace; I have my City-houſe, and Country-houſe, but they were never ſo perfum'd with prayers; Some that live in poor Cellers, ſend up more prayers, and God hath more honor from them, than He hath from me; in my family (perhaps) there is curſing, and blaſpheming of God; in ſuch poor Cottages there is (perhaps) bleſſing, and praiſing of God. Now ſee if thou lookeſt upon them as the moſt happy people in the world.

8. What, art thou careful to lay up for thy Children? That is like to be thy portion; If the things of the world take up thy care for thy children moſt, that is an argument, thou thinkeſt thy Children have a good portion

portion, if thou canſt leave them ſo many thouſands, it is like it is thy portion too, if thou counteſt it theirs. And then further,

9. Examin thy ſervices what they are:
   1. Doſt thou put off God with ſlight ſervices? Then know thy portion is like to be of Gods ſlight mercies.
   2. Art thou hypocritical in thy ſervice? Doſt thou aim at the praiſe of men in outward duties? That is a ſign thou haſt thy reward here.
   3. And are thy ſervices forc'd, that thou art compel'd? Is it meerly conſcience compels thee, and not an inward agreeableneſs between the frame of thy heart, and holy things? Then it's like a ſervants portion is thine, and not a childs portion.

10. Further, Haſt thou heretofore been a forward Profeſſor in Religion, and haſt thou forſaken the waies of God? I'le give you a dreadful Scripture for this, In *Jer.* 17. 13. *All you that forſake the Lord, ſhall come to be aſhamed, and they that depart from him, ſhall be written in the earth.* All that depart from God ſhall be written in the earth. If thou haſt been forward heretofore, and now thou comeſt to be more ancient, thou art dead, and dull, and careleſs, here is a Text for thee, go home and tremble leſt thou be a man, whoſe name is written in the earth.

11. Doth not God for the preſent Curſe thy portion? thou findeſt the more thou haſt, the worſe thou groweſt; As if a man ſhould eat meat at ones table, and aſſoon as he hath eaten it, begin to ſwell, he will conclude certainly the meat was poyſoned: So when thy eſtate riſes, thy heart riſeth with pride, ſurely it was poyſoned with the curſe of God that was in it.

12. Examin thy heart by this, whether hath God convinced thee, of that which ſtops the great Current of His mercy, I ſpake of even now; that ſoul that hath its portion in this world, looks no further but to

Gods general bounty, and looks not to what stops the great Current of Gods grace, he is not brought to be sensible of his need of Christ, and of his satisfaction unto Divine Justice; but now the heart of God intends Eternal good too, such a heart the Lord causes to understand that there is such an infinite breach between God and it, as cannot be made up, but only by the Mediation of the Son of God; and therefore Lord, it is not in any righteousnes of mine, nor in any thing of any creature in Heaven and Earth can do it, that I expect to have my portion from, but in the Mediation of the Son of God; that I look after, and my heart closes with that Mediation, and I look upon that as the spring of all my worth; He is a man indeed that is not like to have his portion in this world, and I'le only name that one more, What saiest thou to this?

13. That man that spends his daies without having some fear, left God should put him off with the things of this world; there may be some danger of that: *Jude*, 12. it is said of some, *That they did feed themselves without fear.* You can go now to a merry meeting, and can go and feed upon the cheer, and you eat without fear, you'l never have such a thought in your heart, What if God should put me off with these things? I hear indeed there are some men are put off so, what if it should prove to be my portion? what a miserable creature were I? I fear there are some men never had such a thought in their lives; What if it should prove so, what a miserable creature were I? The wicked are described to be men that eat without fear; and thus we have done the Fifth Thing: There is only the Sixth, and that is,

Sixthly. *Exhortation to you all*, and then I have done all: And this Exhortation it must be divided.

First,

First, *Unto you that have some Evidences that God hath given you a better Portion, that God hath not put you off with the Portion of this world.*

1. Oh bless the Lord for His goodness to you; the Lord He hath shewed you better things than these are, your line is fallen into a good ground, you have a goodly inheritance. When *David* looked at the prosperity of wicked men, his conclusion is, in *Psal.* 73. 13. *I have clensed my heart in vain, and washed my hands in innoceney*; but guide me with Thy Counsel, and afterward bring me to Thy glory.

2. Be content with thy portion here, do not murmur and repine, for though thou hast not so much, as others have, yet thou hast that that wil make thee happy for ever; I remember that *Hierom* in one of his Epistles, telle of one *Dydimus*, that was a learned godly Preacher, but blind; *Alexander* comes to him, meeting of him, and asks him, What, are you not troubled for want of sight? And he indeed confessed, it was a very sore affliction to him; then *Alexander* begins and chides him, What hath God given you that that is the excellentcy of an Apostle, of a Minister of Christ, and are you troubled for want of your sight, that a pissmire may have, that a brute beast, yea the very Pismires; the want of thy sight, of that that Mice and Rats may have? are you troubled at that, and rather not taught for to bless God that hath given you so great a mercy, as to make you such an instrument in his service? So may I say to you that are godly, Hath God given you Jesus Christ? hath God given you His Son? hath He given you His Spirit? hath He given you Himself to be your portion? And are you troubled that you have no more of that that beasts may have at well as your selves? Oh be ashamed of any mournful discontentments for want of the comforts of this world. And then;

3. Do not envy at any wicked men for their portion. I remember a story that I have heard of a poor Souldier, that

that was condemned to die, meerly for taking a bunch of Grapes from a Vine; for there was a ſtrict Law, that whoſorver ſhould take any thing from that place they went thorough, ſhould die for it; and he had taken a bunch of Grapes, and he was condemned to die, and as he went to Execution, he went eating of the bunch of Grapes, and ſome came to him, and ſaid, Thou ſhould'ſt think of ſomewhat elſe: he anſwered, I beſeech you Sirs, do not envie me my Grapes they will coſt me dear. So may I ſay of all the men of the world, we have no need to envie them for any thing they have, it will coſt them very dear. And laſtly.

4. Do you live like ſuch as God hath not put off with the Portion of this world? Manifeſt it in your converſations, that you look for higher and better things, than the things of this world, ſhew they are but ſlight in your eyes: *Zebulun* and *Naphtali* did jeobard their lives, they did look upon their lives as little worth for that cauſe: So look upon your eſtates as diſpicable, be willing to improve them all for the publick good, in a publick cauſe, yea, to jeobard not Eſtates only, but your Names, your Liberties, and your Lives; and thoſe that ſhall do ſo, thoſe whom God hath given hearts to do ſo amongſt you, perhaps ſome of you may look upon them, as men in a ſad condition, Oh ſuch a man in ſuch a place, is look'd upon, and he is like to be undone, if not his life in danger; but ſuch a one that ſhall out of a good principle be willing to venture his life and eſtate; and appear in a good Cauſe, that man ſhall be moſt honored, and look'd upon as the moſt happy man of all; and indeed herein he ſhews himſelf to be a man that looks for an higher portion than theſe things here: as thoſe in *Heb*, 11. 14. *By that they ſaid and did, they ſhewed plainly, they looked for another Country.* So, ſee you men that might live as comfortably for outward things as you, and (did their conſciences give way) they could be as quiet as you, but conſcience puts them upon it, that ſeeing God cals them to a publick place, they ſhould be con-

tent to put all at Gods feet; now though you may think it hard, and they are in moſt danger, they ſhew plainly they are men of another country, and ſhould be moſt honored: and take but this principle with you, The more any one gives up his eſtate, the more comfort he hath in his eſtate, whether in the enjoyment of it, or in the loſs of it: I expreſs it thus, When one reſigns up all he hath, his Eſtate, Liberty, Name, Life to God, the oftener it comes into Gods hands, the better it comes when God gives him them again; A carnal heart when once he hath theſe things, he will not truſt God with them, but he will have them at his own keeping: but now a gracious heart, though he hath all theſe from God, yet every day he is willing to give up all to God, and to truſt God with them again; though he be a rich man, he is willing every day to come and beg his bread at his fathers gate, and give up all; now he gives up all in the truth of his heart to God, and God gives him it all again; ſo long as in a lawful way he enjoyes it, he hath it afreſh from God; now this I ſay, The oftner any thing comes out of Gods hand, the ſweeter and better it is: wicked mens eſtates come but once out of Gods hands, and therefore there is not ſo much comfort in them; but a godly mans eſtate comes an hundred and an hundred times from God, for every reſignation gives it to God, and God gives it him again; and therein is comfort: and *Oh!* bleſſed are they that live ſo, as that they declare they look for another Country, and that their Portion is not here; let the men of the world think them fooliſh, that they will venture themſelves ſo; God and His Saints, have declared that their Portion is not here.

Secondly, To you all; the word of Exhortation from God is: *That every one in this Place would put on to make more ſure of another Portion, beſides the Portion here in this world.*

Put on: Why?

Firſt:

First, You are all made capable of higher and better things than the things of the world are; never a one here, but hath an immortal soul, and therefore is capable of communion with Father, Son, and holy Ghost, and that is another manner of business, than to eat and drink, and have pleasure with the flesh here a while; Hath God made your Natures capable of such glory? Do not debase your selves, and that Humanity God hath put into you, to satisfie your selves with husks, when there is meat enough in your fathers house; and He may be your father for ought I know: and therefore, put on. And,

Secondly, Let the poorest sort put on, to have but a little portion here, yet there is as fair a way for you to have the God of Heaven and Earth to be your Portion, to have whatsoever Jesus Christ hath purchased by His blood to be your Portion, to have Heaven, and Eternity, and Immortallity to be your Portion; (I say) there is as fair a way for it, as for the greatest Prince in the Earth; you may come to have a Portion: Here indeed many a poor Apprentise may say, My Father is dead, and hath left me no Portion. But you that are poor Apprentises and other, and the poor Hospital Boys, that live upon Charity, it's possible some poor wretches there may have their portion in God, and Christ, and Immortallity, as wel as the greatest and richest of all; therefore raise up your hearts here, you that are the poorest and meanest; and know, you are born for high things: If I should come and tell one that is a poor Boy in a blew Coat; Whatsoever you are now, there is such a rich man will adopt you to be his Child, and make you his Heir; that would raise up his heart: Well, how meanly soever you live now, you may be a glorious Creature hereafter; if so be you have an heart to put upon it, and to seek after it for your portion: Then you'l say, Lord, what should we do, that our portion should be an higher portion than in this world? The First thing I would put you upon, is this:

1. *Let the whole Course of your life be steered (as it were) with*

with the fear of God, leſt that this ſhould be all that you have; as it was a ſign before, ſo now I may make uſe of it as a means; (I ſay) let your courſe of life be ſteer'd (as it were) with the fear of God, leſt that God with this ſhould put you off: hold forth this in every action, that any one may ſee by your Converſation, ſurely this man, this woman hath ſome fears, leſt God ſhould put them off with a portion in this world: And eſpecially you that have great portions in this life, and you know you have done God little ſervice; you know there are many poor people that live upon Alms have done God more ſervice than you; you have moſt cauſe to fear: They that are Rulers, and Governours have moſt cauſe to fear, unleſs they have mighty good evidence in their hearts: *Chryſoſtom* upon the 13. of the *Hebrews*, ſpeaking of thoſe that are Governours; *I wonder that any Governour ſhould be ſaved*: he hath ſuch a ſpeech there: we will not ſay ſo, but he ſaith ſo, there is a great deal of hazard: Chriſt tels us too, that a man that hath a great portion in this world, though it's poſſible he may have more hereafter, yet it is doubtful. It is the Counſel of one, to a King of *Portingal*, (ſaith he) I deſire you to grant me this favor, that every day you would but think of this Text, *What profits it a man, If he ſhould gain the whol world, and loſe his own ſoul.* Spend ſome little time every day, to think of this Text, and pray to God that he would give you, the true underſtanding and ſenſe of this Text, and let it be the concluſion of al your paryers, that God would ſhew you what there is in the Text, what ſhall it profit a man, if he ſhall gain the whol world, and loſe his own ſoul; The ſame counſel I give to you, Daily pray to God, make you underſtand what there is in this Text, that there are men that have their portion in this world.

2. *Labor to take off your hearts from all theſe outward comforts that are here*; take off your ſpirits: *He that will be rich ſhall fall into many temptations*: Know it is not neceſſary (ſo you ſhould conclude every one in your own hearts, it is not ne-

ceſſary) I ſhould have eſtate in this world, but it is neceſſary I ſhould make my peace up with God: it is neceſſary I ſhould provide for my ſoul, but how things are with me here there is no great neceſſity. And then;

3. *Set you the glory of Heaven and Eternity daily before your eyes, and be trading for higher things than theſe are*: you that are great Merchants, you are trading for thouſands; when as many poor people now that go up and down in the ſtreets, and cry ſome mean thing, they think well if they can get eighteen pence in a whol day, carrying things upon their heads, and crying in the ſtreets: but a rich Merchant can go out in the morning, and make a bargain, and perhaps get five hundred pound in an hour: he is trading for ſomewhat like. So the men of this world are like the poor women that go with things about upon their heads, and get eighteen pence in a day; but a godly man hath communion with God, and in a quarter of an hour gets that he would not loſe for hundreds, nor for thouſands. It was a ſpeech of *Cleopatra* to *Anthony*; Why *Anthony* thou art not to fiſh for *Gudgeons*, and *Trouts*, but thou art to angle for *Caſtles*, and *Towers*, and *Forts*, and *Cities*, thou art to fiſh for them; ſo may I ſay, If thou haſt an immortal ſoul within thee, thou art not ſo much to angle for to make proviſion for the fleſh, for *meat* and *drink*, and *cloathes*, *&c.* but for *Heaven*, and *Immortality*, ſet that continually before thine eyes. And the next thing is this.

4. *Honor God with thy ſubſtance here*; lay out thy portion here for God: and Oh that I could but convince you of one Principle of Divinity more, and that is this, That there is more excellency and good in one vertuous Action, than there is in all the creatures in Heaven and Earth, (beſides the works of Angels and others of the Saints; excepting them:) Take all Creatures, Sun, Moon, Stars, Seas, Earth, all the riches in the world, Pearls, put all together, this is the true Divinity, (I ſay) that there is more excellencie in one vertuous Action, than there is

if

if thou hadſt all theſe things to be thy poſſeſſion; If men were convinced of this, they would be abundant in good worke then: Thou thinkeſt it a brave thing, thou haſt ſo much coming in by the yeer; do but one good action for God out of an upright principle, and there is more excellency in that one action, than there is in thy eſtate, if thou hadſt ten thouſand times more added to it: Certainly, this will make them that are rich, to be rich in good works; ſo the Scripture ſaith, *Charge them that are rich in this world, that they be rich in good works*: There is a richneſs in good works, as well as in an eſtate; Oh! improve, lay out thy eſtate for God: *Ambroſe* I remember upon that place, his Sermons upon the rich man, ſaith he, *Is it not more honor that ſo many children ſhall ask of you as their father, than that ſo many pieces of gold ſhall call you their lord?* Theſe pieces of gold they do (as it were) call you lord: and there are two or three children ſhall call you father; Is there not more excellency to have a couple of poor Orphants while you are alive in this world, to call you father, than to have ſo many bags of gold cal you maſter? Oh therfore lay out your Portion, *Give a portion to ſix and to ſeven.* In 2 *Cor.* 9. 8. there the Apoſtle tels the *Corinthians*, *that God ſhould make them abundant in all Grace*; *ſtill you with Grace that you may abound in all ſufficiency*: But what for? In the 11. verſ. *being enriched in every thing in all bountifulneſs*; and then verſe 12. *for the adminiſtration of this ſervice*; *that you may be enriched in all bountifulneſs*; Wherefore? for the adminiſtration of this ſervice: Now the words in the Greek are, *for the adminiſtration of this Leturgie*: ſo the words are in the Greek, that you may abound, and have all grace to abound in the adminiſtration of this Leturgie. My brethren, Oh how happy were it if ſo be that men were plentiful in this Divine Service, that I am ſpeaking of, and well verc'd in this *Leturgie*: the Apoſtle cals bounty, a leturgie, the ſervice of God, that is Divine Service indeed, that is a happy Leturgie to be well verc'd in, and to be abundantly verc'd in this kind of Leturgie; for ſo the words are in the

Greek; and then again, If you would not be put off with this portion in the world;

5. *Be sure that all the services you perform to God be choice services*; If you expect choice mercies, let your services be choice services; be sure your works be supernatural works; You'l say, How shall I know that? If I had time I could make it out cleer to you, but only thus, A supernatural work is that which hath a supernatural Principle, aims at a supernatural End, and done in a supernatural manner; A supernatural Principle, that is grace that makes it suitable to my heart, and not only that I do it out of covi-ction of conscience; and a supernatural End, that I aim at God, and not at my self; but the supernatural manner, what is that? I remember *Seneca* in giving of his rule, how to know the affections, when they are Natural, and when not, (saith he) you shall know a natural affection by this, *If it be kept within bounds, it is natural*; *if it be out of bounds, it is not natural*: I'le make use of it in another way, When you come to the service of God, if you think to limit God in His service, this is but a natural service, you will go so far, and there stop? but if it be supernatural service, you will let out your hearts (if it were possible) infinitly to God; you cannot be infinite, that's true; but you will propound no bounds, no limits to your service; and this is indeed the truth of Grace, when it hath the impression of Gods infinitness upon it; Gods infinitness is that, whereby He is without all limits; So where God sets no limits, there the soul is without all limits, and bounds in the way of Grace; that is, desires to answer God (if it were possible) by an infinite way; these are supernatural works: And then, Would you not have your Portion in this world?

9. *Be willing to cast away whatever of your portion you have got sinfully*: I in the Name of God charge this as a special thing to take home with you; whatsoever man or woman in this place, would not have his portion in this world, but would have his portion in the world to come, whatsoever

ſoever of his portion he hath got in a ſinful way, caſt it away preſently, never ſleep with it, lie not down one night with it: That's an old rule, but a true one, All the repentance you have in the world, and all your ſorrowing for your ſin, will never obtain pardon without reſtitution, if you be able; Unleſs you do what you are able to reſtore, you can never have comfort, or the pardon of that ſin; If you have got it when you were young, Apprentices, firſt ſet up, away with it, elſe it will ſpoil all, you will never have any other portion from God; Theſe hands of mine had once that given to them, to be a means to convey, to reſtore that which was got wrongfully, fifty yeers before, the wrong was done fifty yeers ago, and after fifty yeers, the Conſcience of the man troubles him, and he comes to bring, to reſtore that wrong, and deſires it may be conveyed to ſuch a place, where he had done wrong; know therefore, that all the ſweet morſels that any time you have ſo delightfully got down, they muſt up again, and therefore willingly let them go up; reſolve before you go out of this place, whatſoever thou haſt gotten wrongfully, never keep it againſt thy will, but do it willingly, elſe thou canſt not have any comfort in the portion thou haſt, nor have any portion in the world to come; if there be any true Divinity in the world, this is true Divinity; and yet it is hard to convince any Covetous men, that have got much this way; and if there be any wrong, thoſe that have done wrong in things be truſted to them, as thoſe that are Maſters of Hoſpitals, be ſure you keep not that, for certainly you'l curſe the time you ever took it; and therefore let the charge of God be ſtrong upon you this day, to caſt out whatſoever you have got falſly. I read in a ſtory of one that upon a time, hearing that place of Scripture, in *Iſa.* 5. 8. read, *Wo to them that joyn houſe to houſe*: he burſts out into a loud cry, If wo be to them that joyn houſe to houſe, *Then wo to me, and to my children.* So upon this that you hear this day, There are a company ſhal have their portion in this world,

and

and especially those that will keep any thing they have wrongfully got, many may have cause to say, Wo to us then, and unto our children.

7. Be willing to joyn with those that have suffered for God; If you would have your portion in another life, be willing to joyn with the sufferers for Christ; So *Moses* did, though he were in the way to preferment, yet he did chuse rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; joyn rather with them, than with jolly blades of the world; It is safer to joyn with the sufferers, than to joyn with those that are the jolly and brave spirits. And so I have done, only desiring that the Lord would settle all home upon your spirits; If so be, because something may not be so pleasing to the pallat of every one, as some other, but if for that you should reject what hath been said, and go away, and slight this Word of God, know that this Text one day, may prove to be as scalding lead in your Consciences; and that that is said concerning *Doeg*, in *Psalm*, 57. 2. may prove to be your portion; it is spoken of *Doeg*; *This is the man* (saith the Psalmist) *that did not make God his trust, but trusted in his great riches*; this is the man; So you may be pointed out one day, This is the man: *Doeg* was a great Courtier, and because he was an Officer of King *Sauls*, and because he had his favour, he trusted in the favour of the King, and in his riches, and what did he care for *David?* Yea, by the Text it appears he was one that made some shew of Religion too, in the 1 of *Sam.* 21. 7. *He was detained before the Lord*: *Tremelius* thinks, either out of some Religious vow, or to keep the Sabbath, or somewhat concerning the Law, he was detained before the Lord, and yet he was a vile Malignant against *David*, and all because he trusted in the great countenance he had at Court: Now this is the man that made not God his trust, but that trusted in his great riches: the Lord forbid this Scripture should be made true of any of you; I leave this Text with you that are rich men, take heed you trust not in your great

great riches, I leave this Text with you, that are in place of dignity and honor; take heed you have not your portion in this world. I leave this Text to Voluptuous men, given up to pleasures; take heed you hear not one day, this, *Son, remember, in thy life-time thou hadst thy pleasure.* I leave this with those that dare not trust God for a portion to come. And above all, I leave this with all Hypocrites, let them take heed it be not said to them, *Here is your reward.* Consider what hath been said, and the Lord give you understanding in all things.

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FINIS.

GOSPEL-Converſation:

Wherein is ſhewed,

I. How the Converſation of Beleevers muſt be above what could be by the Light of Nature.

II. Beyond thoſe that lived under the Law.

III. And ſuitable to what Truths the Goſpel holds forth.

By *Jer. Burroughs*, Preacher of the Goſpel at *Stepney* and *Criple-gate*, London.

Being the Third Book, Publiſhed by

Thomas Goodwyn, *William Bridge*,
William Greenhil, *John Yates*,
Sydrach Simpſon, *William Adderly*,
Philip Nye.

LONDON:

Printed by *Peter Cole* in *Leaden-Hall*, and are to be Sold at his Shop at the ſign of the Printing-Preſs in Cornhil, near the Royal Exchange. 1653.

To the Reader.

THe *order* and *method* which we propounded to our selves, and still pursue in *publishing* this *blessed means Labors* committed to us, *is the same with his own in Preaching them*; and *in his Preaching* this also we present them, that so *both for matter & manner* they might be *every way his own*. We need not set him up any other Pillar or Monument than what himself erected by his own worth; and yet we may as truly say of him, as *Nazianzen* of *Athanasius*, Ὑψηλὸς τοῖς ἔργοις γενόμενος, καὶ τὰ φρονήματα, *He was high in worth, but humble in heart*: He dyed in the strength of his Parts and Graces, and did not wear with *rust*, but *use*: (*Amplissimum vitæ spatium usq; ad sapientiam vivere*) He *did the work of him that sent him, whilest it was day*, because he feared (as he would often say) *a night was coming* upon the Kingdom, *wherein he could not work*; and so he lived long in a little time.

It *grieved his Soul* to see how among Professors of Religion, Holiness of Life, and circumspect walking, is not attended to in this dissolute and dissolved Age we live in: *What Truth* therefore served *most to revive* and *renew* that Spirit and vigor of *Practical Holiness*, which was breathing in them before these Times; these he most insisted on, and pressed upon the *Consciences* of Believers: And he that is conversant in his Writings, will readily discern, that he judged the *power of Godliness* not to consist in high-towring-speculation (though himself was of excellent-raised-parts) but in *an holy Conversation, which is peculiarly the subject of this Treatise*; therein following the direction of *Paul* to *Titus*, exhorting Believers in God, *to maintain good Works*, προΐστασθαι καλῶν ἔργων, *to go before others in good works*, or *to set before others good works*, as the words imply, *Tit.* 3. 8.

Which yet whilest a Christian pursues with all *zealous fervency* and *intention*, he must withal be acquainted with the *Root* from whence all his Holiness must spring. *Good Works* are *dangerous*, if they be made the *Foundation* in the great point of *Justification by Faith*; but if they be used in the *Superstruction*, then they are very *useful*. We cannot *have children from Christ*, except we be *first married to Christ*: No works of Sanctification, before Union with Christ. Many cry out for Obedience and good Works, yet are profane *because* they go not to *Christ for these*; *You will not come to me, that you might have life*, saith our Saviour: Except we do all *for* and *from* Christ, our Lusts will not be mortified, our Duties not accepted, our Consciences not purified; we shall not be strengthned against crosses, neither *shall we go on cheerfully, nor persevere*: The foolish proud heart of man is loth to be so much beholding to Jesus Christ, as to receive Salvation from him *altogether*, but *something* it will do, and *something* Christ must do; yet it leans *much*, if not *most* upon *it self*, onely it will take in Christ to make *more* sure work. There is a sturdy stoutness and unyieldingness of Spirit in men, against the blessed Truths of the

Gospel made known unto them; they must have *Peace*, *Comfort*, *Assurance*, their own way, or else reject all; they would finde a principle of life and power within themselves, and not go to Christ for it, they would bring something to Christ, and not fetch all from Christ; not knowing that the way which all true Believers have gone (after much wearying of themselves to finde something in themselves) hath been at the last to *rowl* themselves wholly upon the *Free-grace* of God through Jesus Christ, seeing *nothing* in themselves, yet *giving glory* to God by *beleeving*; and if they could bring their hearts so disposed and qualified, yet they see the danger of resting in what they *are*, *have* and *do*. And if want of such and such *conditions* and *qualifications* had ground enough to keep *from Christ*, it might have hindred any that ever did cast themselves upon the *Free-grace* of God, because they would stil have been at a loss, finding a defect in them.

These things we judge not unseasonable to premise, in the reading of this and all other Treatises of this nature, that Christians may (when they abound in *much-doing* and *well-doing*) be still as much afraid of *resting* in doing well, as of *committing ill*, and be content to have all flowers withered that refresh them without Christ: And when after *Humiliation* and casting down for sin, they begin to stand upright, as they think, upon the legs of their Prayers, Performances, Inherent Graces and Qualifications, and Righteousness and Holiness expressed in their Lives and Con-

as *Methuselah*; that sin of yours that is so dear to you, Wilt not you part with it? it will hinder the Gospel, Oh wilt not thou part with thy sin, when any temptation comes to sin? Let every one of you that profess you love the Gospel, but think thus, Oh but shall I not hinder the Gospel if I listen and yeild to this temptation? indeed this will bring me a great deal of comfort and content, and I shall get so much by it; Oh but will it not obstruct the gospel? The very thought of this, that it possibly may hinder the gospel, should cause your hearts to rise with indignation against that temptation, and cast out that sin: God forbid that I should meddle with that sin, which will hinder the Gospel. And therefore in *Act.* 20. 24. the Apostle professes, that his life is not dear to him, so be it he might but further the gospel: And in 1 *Cor.* 9. from vers. 12. to 23. he professes there, he would become all things to all men, he would be a servant to any man, and yeild to all things that he could, so be it he might not sin against God, to be never so vile in the eyes of men, and all that he might but further the gospel. O that it were but so in our hearts. We reade of an excellent commendation of one, in 2 *Cor.* 8. 18. That his praise is in the gospel in al the Churches. Oh this is an excellent thing, when it can be said of a professor of Religion (it may be this man hath no great commendation for parts, no but) his praise is in the Gospel. As the Saints of God and al the Churches of God that knew him, they highly commended him, Why? Because that the gospel is furthered by him, his

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2 They bleſs God for it	Page ibid
3 They have boldneſs before	ibid

us, to walk worthy of the Goſpel. And there is a notable encouraging text, in *Luke*, 21. 36. Walk worthy of the Goſpel: And then you ſhall ſee what God will account you worthy of: Watch ye therefore, and pray alwaies, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of Man. Watch and Pray, be watchful in all your converſe, keep your communion with God cloſe: What will be the fruit of this? That ye may be accounted [worthy] to eſcape theſe things: that is, the many afflictions, dangers, and evils that ſhall come upon the world, you ſhall eſcape the evil of them at leaſt. And to ſtand before the Son of Man. Here's a notable Scripture to quicken up our hearts to walk conſcionably and ſtrictly in our Converſation, watch over your waies, ſtand upon your guard, and pray, that you may be accounted *worthy* to ſtand before the Son of Man: Why? Is there any that can ſtand before the Son of Man in glory? or that ſhal be accounted worthy to ſtand before Him? Yes, a godly and gracious man or woman that walks conſcionably in their Converſation, when the Son of Man ſhall come in his glory, they ſhal be able to ſtand before Him, and be accounted worthy. Oh then, let your Converſation be as becomes the Goſpel, and you ſhall be accounted by God, worthy to ſtand before the Son of Man. Jeſus Chriſt He walks towards you as becomes a Mediator; yea Chriſt doth al things that are ſutable to His relations, as a Husband, as a Savior: Oh do you all things that are ſutable to your relations

And for the close of all, I beseech you lay but to heart the great Design that God hath in the gospel, think thus with thy self, Surely the Work of God in the gospel is a glorious Work; Well then; surely God hath some great Design that he drives on in the gospel. What is it? Let me labor to serve it whatsoever in me lieth. Now if you reade in the gospel, you shall find that the Design that God hath; it is, *To purchase to Himself a peculiar people, zealous of good works*: to promote holiness and godliness, *that we being redeemed from the hands of our enemies, might serve him in holiness and righteousness all the dayes of our lives.* This is the Design that God hath; I see that Man-kind is fallen from me, and the people in the world are generally fallen into wickedness, the whol world lieth in wickedness, over head and ears in sin; but I would have holiness advanced, I would have my Image renewed, I would have a peculiar people that might live for ever to love and worship me: Here's the Design of God: Oh let me now serve this design of God, and labor to do all that I can to serve, and honor, and bless, and magnifie that God that hath wrought such glorious things for us, as He hath wrought in the gospel. And as Christ saith in *Matth.* 3. when he came to be baptized of *John*, [It becomes us to fulfil all Righteousness.] Now shall the Lord Jesus Christ himself say thus, It becomes us to fulfil all righteousness; surely then, it becomes you to fulfil all righteousness. Would you walk as becomes the gospel? give up your hearts, strength, and endeavors what possibly you can to fulfil all righteousness, do not say, Why should I do thus? and why need we be so forward and strict? Oh remember the text; If any talk of too much strictness, and too much forwardness; then answer thus; I heard in such a place such a text opened and applied to me, that my Conversation must be as it be becomes the gospel; and certainly let me do what I can, I cannot do so much but that the gospel will require ten thousand times more than I can do, and therfore I do endeavor to walk as becomes the gospel: And I hear that Christ Himself saith, that it became Him to fulfil all righteousness; And why should not I walk as Christ Himself walked? O my life hath been too vain heretofore, my heart hath been dead, and I have not been quickned up so as to walk worthy

thy of the gospel; but for the time to come my care and endeavor above all things in the world shall be, That I may honor this glorious Gospel of Jesus Christ, from whom I do expect to have such glorious things hereafter.

Consider now what hath been said, and the Lord give you understanding in these things, that you may be kept blameless unto the coming of our Lord JESUS CHRIST.

SERMON

SERMON I.

IF you please to reflect back upon the last daies Exercise, when we finished that Scripture in the *Philippians*, that teaches us to walk as becomes the Gospel; in the prosecution of which we shewed what it was the Gospel principally did hold forth unto us; and what Conversations ought to be in the Professors of it suitable unto those things the Gospel holds forth; and among those, this was one particular of great moment, that we did then but hint out unto you in a word or two, *That the Kingdom of Christ was not of this world.* They are Christs own words. Now because it is a Consideration of very great use, I would be loth the benefit of it should be lost: therefore I have now pickt out that to speak to more largely, and to open the meaning of it unto you from this Scripture;

JOHN, 18.36.

Jesus answered and said, My Kingdom is not of this world.

THE words are a part of the Story of *Christs arraignment before* Pilat. Behold here the King of Heaven and Earth stands arraigned at the Barr of a wicked man. In this Arraignment we find a special Charge which his Adversaries bring against Him, which was this: THAT HE MADE HIMSELF THE KING OF THE JEWS. *He was an enemy to Government.* The usual charge that the world hath had against the Saints, that they are enemies to Government. They fare no worse here than Christ did.

Pilat

Pilat requires of him to answer to the Charge, (whether it were so or no,) that He hath made Himself a King.) Now you shall find in the answer of Christ, He doth not deny the thing, but implicitly grants it, neither doth he answer him fully to his mind, but saith, *My Kingdom is not of this world.*

My Kingdom] As if he should say, I acknowledg that I have a Kingdom, as mean and low as I am brought now, though I stand here before you as a despised man, a Carpenters son yet I confess I have a Kingdom, but it is not of this world.

Not of this world] He doth not say, not IN this world, but saith, it is not OF this world, it is not a worldly Kingdom. We have in the words these tow things.

First, That Christ hath a Kingdom.

Secondly, What kind of Kingdom Christs is, Not of this world.

I shall not here speak much unto the former, and so to handle the common place of Christs Kingly Office, but only hint it to you as it makes way to the latter, there we shall stay a while.

Christ he hath a Kingdom, He is anointed by the Father to be King, as well as Priest, and Prophet of His Church: *Psal.* 45.6. *Thy Throne O God, is for ever and ever, the Scepter of thy Kingdom is a right Scepter:* (that Psalm is a Prophesie of Christ:) And in the 19. of *Revel.* 16. Christ is there called, *The King of Kings and Lord of Lords*; Christ God-man, is the King of Heaven and Earth, Christ God-man, is the King of Angels and over all the World; and we must know Christ as a King, and act our faith upon him as a King or else we know Him not aright, we have not the true work of faith except (I say) our faith act upon Him as a King as well as a Savior: In Acts, 2. 36. God hath made Him (saith the text) both Lord and Christ: Mark, He is not only Christ, but Lord and Christ; though it is true, that in the word Christ all His Offices are implyed, which signifies, anointed to them all; but yet this is expressed by its self, Lord and Christ, for indeed properly He is Christ unto His Church;

but

but He is also *Lord* over all the World in some sense.

But then you will say, *How doth He say, that His Kingdom is not of this world, if He be Lord over all the world?*

Now that I might come to that point that I have chosen the text for, we are to know that Christ hath a double Kingdom

First, Together with the Father He hath a *Providential Kingdom* (as I may say for distinction sake.)

Secondly, He hath a *Mediatory Kingdom* (as Divines call it.)

First, A *Providential Kingdom* together with the Father whereby He mannages all the affairs of the world, (I say) God-man, the second Person in Trinity doth mannage all the affairs of the world, His Scepter ruleth over all: as God did make all things by Christ, so He doth govern all things by Him; if God had not deputed the second Person in Trinity *God-man* the Mediator to have been the governer of all things, the holiness and justice of God according to the Covenant of works by which he had to deal with man would have destroyed the world upon mans sin; had not the ordering and governing of the world been put into the hand of the second person in Trinity *God-man* the Mediator, for though he was not manifested in the flesh, He had not actually taken our human Nature upon Him, yet he was look'd upon as God-man with the Father even before the foundation of the world was laid, and so all things were committed to Him; And hence the world notwithstanding the sin that hath been in it hath been preserved so as it hath been to this day; Christ therefore hath a Providential Kingdom together with the Father, and so he is King not over the Churches only, the King of the Saints, but He is over all the Heathen, over all the world, from the rising of the Sun to the setting thereof: And the Civil Magistrat (as I may so say) is the Deputy of Christ in this his providential Kingdom, Gods Vicegerent upon Earth, all Magistrates whatsoever are Officers subordinate under Him.

But now, there's another Kingdom of Christ that this Scripture speaks of, *My Kingdom is not of this world*. That is, the Kingdom of the Mediator (as Divines call it,) that more properly concerns His Church in the execution of His Mediatory

Office

Office: Now this Kingdom of Christ it was ever since there was a Church, but it was very dark under clouds and curtains, the glory of it was little till the second Person came to be manifested in the flesh, then indeed this Mediatory Kingdom of Christ came to be revealed abundantly, more cleerly, than before, and Christ exercised it more fully; this is that which the Scripture so often in the Gospel cals the Kingdom of Heaven. *Repent for the Kingdom of Heaven is at hand*: 'tis not of this world, but it's call'd the Kingdom of Heaven; the Mediatory Kingdom of Christ is not of this world; there's a great deal of difference between a worldly Kingdom and this Kingdom of Christ. And that's the subject that I am now to open to you, How Christs Kingdom is not of this world, the vast difference between worldly Kingdoms and Christs kingdom, which you will find to be a point of very great use.

Frist, Christs kingdom hath not that pomp and glory, that bravery and galantry that the kingdoms of the world have; you know in the kingdoms of the world there's a great deal of outward pomp and glory; *Bernice* and *Agrippa*, they came in great pomp (the text saith;) the kings of the earth have glorious attendance. Christ hath no such thing, His attendance was a few poor Fisher-men: kings have great Courts, and crouded with Courtiers: His Court was but small, only a few of such kind of men, mean and contemptible, taken from the hedges, and out of the high waies: They have sumptuous Pallaces: Christ had not a place to hide His head here in this world; He saith himself, that the Foxes have holes, and the Birds of the aire have nests, but the Son of Man hath not wherewithal to hide His head, and yet a great king for all that: Surely it was not of this world. The kings of the earth have all kind of delicates that this world can afford, they carry things in great state: It was not so with Christ, Zech. 9. 9. Rejoyce greatly, Oh Daughter of Zion shout Oh Daughter of Jerusalem; behold thy king cometh unto thee, he is just, & having salvation, lowly and riding upon an Ass, and upon a Colt, the foal of an Ass. He comes lowly and mean, the way of Christ in this his kingdom is a way of humility & outward meanness and lowliness, it is a way of outward contempt, scorn and derision, this is the way of the kingdom of

Christ, by poverty, and lowlineſs He would over come the world, not by bravery and magnificence, nor by great pomp and glory, He doth not dazle the eyes of men by ſuch means; but His glory conſiſts in ſelf-denial, in empteying of Himſelf, in becoming poor; and therfore His Kingdom is not of this world. *Luke*, 17. 20. *The Kingdom of God* (ſaith the text there) *comes not with obſervation*: that's the word: the meaniug of it is this: It is not a thing that by any outward pompous Ceremonies can be obſerved. Now Kings when they go from one place to another, by their attendance, and by a great many ceremonies that are uſed for the ſetting out of their pomp and glory, they are taken notice of and obſerved; you may know the King comes here, ſay the people, when they ſee ſuch things. But ſaith the text there, The Kingdom of God comes *not by obſervation*; there's no ſuch outword pomp and glory, there's nothing but outward meaneſs and baſeneſs to the eye of the fleſh, in the Kingdom of Jeſus Chriſt. He that is in Himſelf the moſt glorious King, and form whom all other Kings have their power, yet He hath a Kingdom that is not of this world, that hath nothing but meaneſs, poverty, and lowlineſs that doth appear in it to the eyes of men.

Secondly, *The Kingdom of Chriſt is not of this world, in regard of His Subjects.* Look what ſubjects Chriſt hath, they are ſuch as are not of this world: So Chriſt tels His Diſciples, as you may find in the 17. of *John*, *I am not of the world: and you are not of the world.* Kings, they have for their ſubjects, Nobles, Peers, and great Perſonages, eſpecially thoſe that are near about them: but now the ſubjects that Chriſt hath for His Kingdom (for the generality of them) they are of the poor, mean, baſe, and contemptible men of the world, ſuch as are look'd upon, as the off-ſcouring of all things, theſe are His ſubjects: as in the ſecond of *James*, 5. verſe, *Hearken my beloved brethren: Hath not God choſen the poore of this world, rich in faith, and heirs of the Kingdom?* The poor of this world, rich in faith, and heirs of the Kingdom: they are the great heirs, even the poor of this world. You know what an offence it was unto the Jews, ſay they, *Do any of the Rulers beleeve in him? but this multitude, which is accurſed.* A company of poor women, illiterat people *they* flock after *Jeſus Chriſt.*

The

The subjects of Christ are men chosen out of this world, he himself appeared not with the glory of the world. And secondly, His subjects are men chosen out of the world.

Thirdly, The Kingdom of Christ is not of this world; that is, the rule that Christ hath in His subjects, and over these His subjects in this His Kingdom it is not of this world, the rule it is spiritual, It is principally upon the hearts, the wills, the consciences of those that are His subjects, every subject of Christ hath his will and heart subdued to Jesus Christ. It is not so in this world, men may be subject to the Kings of this world meerly by constraint because they dare not do otherwise, many Kings in this world have subjects whose hearts are not with them, who love them not, the Kings of this world they rule only the outward man, But Christs Kingdom is another kind of Kingdom, He rules in the hearts of men, there is His Throne, in the wills, in the affections of men, in the consciences of men, Christ swaies His Scepter in mens souls: men by conquest they subdue subjects to themselves; Christ he subdues too in a way of conquest, but he doth not subdue the outward man so much as the inward man, the will is subdued to Christ, He swaies His Scepter in their hearts: this is a great mystery of godliness, the swaying of the Scepter of Jesus Christ in the hearts of the Saints; and therefore the Scripture tels us, That the Kingdom of God is within us, it is an inward Kingdom. That's the third thing wherein the difference between Christs Kingdom and the Kingdoms of the world consists.

Fourthly, *The Laws of Christ are Spiritual.* Observe the difference between the Laws of Christ in the government of His Church, and the Laws that are for the government of the world, it will be of very great use for you to know: The Lord in His Porvidential Kingdom appointing Magistrates to govern here in the world in His room, He leaves them to make Laws according to the general rules of prudence and justice, such Laws are sufficient for the governing of the outward man, and for the attaining to a Civil end for which their government is appointed; But now Jesus Christ in His Mediatory Kingdom, in His Church He makes all the Laws Himself, He doth not leave it unto the Church to make new Laws, according to the rules of

their own prudence, what they conceive to be fit in way of prudence, no, but they must fetch the Laws out of his Word, and impose none but the same Laws that are in his Word, they must have a *Scriptum est*, it is written, here are these and these texts of Scripture for what is enjoyned, nothing must be added unto what he hath in his Word revealed, only there are Divine Laws for the government of his Church: now 'tis true, that the Church because they are a society of men, they have some things natural, and some things civil among them, so far as they have need of natural and civil helps, so far there may be Laws made according to rules of prudence and justice, and Magistrates may come in to be helpful to the Church, so far as they have need here of natural and civil helps as a society of men; But now to speak properly to that which belongs to them meerly as they are the Church of Christ, besides that that they have need of as they are men, and natural and civil societies, (I say) what belongs to them, meerly considered as a Church of Christ, they are to be governed only by the Laws of Jesus Christ who is the only Law-giver, only by the Laws of the Word; and there is not that liberty of making new Laws in the Church as there is of making new Lawes in the Common-wealth and State; and that's a great difference between the kingdom of Chüist and the kingdoms of this world. That's a fourth; *The Laws are different.* The Laws are different, not only that they are by Divine revelation in the one, and left to humane prudence in the other: But 2. In the one the Laws bind conscience, in the other they do not, they do not bind concience any further than the nature of the thing that is required binds, except it be in case of scandal and contempt, so our Divines that have been the most orthodox have gone; that the Laws of men in the State they bind not conscience, that is, if a man should not do the thing that is required, he should in conscience be bound over to eternal death for not doing it, this is a very hard bondage, a cruel yoke: but thus, if the thing that is required be right and just, then the nature of the thing may bind conscience, for then there comes in a Law of God, if the thing be just and right that is required: or however, if I know nothing to the contrary but it may be just and right I must not break the Laws of man

so

so as to give scandal, or in a way of contempt; but *if it be privatly*, so as it be no scandal, nor no contempt, and the nature of the thing bind me not, then my conscience is not bound over as guilty of eternal death, if so be I do not every thing that man requires. But now the Laws of Christ they are such as bind conscience as they come from him, he is a King that (I say) because they come from him and from his Will, though we see no reason in the matter of the thing, though they have nothing in the nature of the thing but meerly the Will of Christ, it's enough to tye conscience, and to bind us even upon pain of eternal death to obedience.

Fiftly, *Christs Kingdom is not of this world*: That homage that the Saints do unto Christ it is not worldly but spiritual, the Worship of Christ, and the Ordinances of Christ they are not worldly but Spiritual. Now the Kings of this world they may appoint what kind of worship they please, that is, what Ceremonies they will, whereby their Subiects should tender up their homage to them: and now men have ventured to be so bold with Christ the King, because men may tender up their homage unto their earthly Kings by any wayes invented of their own, therefore they have thought that they might presume to tender up their homage to Christ their spiritual King by any wayes of invented worship; and therein was a great error, they lookt upon the kingdom of Christ only in a carnal way, whereas the Kingdom of Christ is such as all our homage that we tender up to him must be spiritual, it must be Heavenly, it must be from Heaven, it must be from Christ Himself, it must be from some Institution and appointment of Jesus Christ: and the more the kingdom of Christ doth prevail, the more Spiritual shall that homage be that the subjects tender up to him: & therefore you shall find that when the holy Ghost speakes of the Kingdom of Christ in the new Testmant, with reference unto that which was then in the old Testament, He calls, even those waies of worship in the old Testament *worldly*, in comparison of the worship and homage that the Saints tender to Christ in the new Testament, as in *Gal.* 4. 3. *Even so we, When we were children, were in bondage under the elements of the world*

world. The ceremonies of the Law are call'd here the elements of the world, that we were in bondage to, while we were children, for though we were subject to Christ then, yet we were but in our non-age; and indeed in comparison of what we are in the times of the Gospel we were slaves rather than subjects; we were then in bondage: and then in *Col.* 2. 8. *Beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.* [after the rudiments of the world] These rudiments of the world they had some reference (as it appears in reading this Chapter) unto the ceremonies of the Law, and together with them there was mixture of mens own inventions, they were the rudiments of the world, not after Christ; you do not acknowledge Christ to be a King when you worship him in a worldly way, after the rudiments of the world; As now for instance, because men were wont to honor the Presence Chamber where the King sits, when you go into it you are to be uncovered: Now like unto that (according to the way of the world) men think that because they meet here for Religious ends to worship God, that when they come (at any time in the week) into such a place as this is, they must come uncovered; now this is after the rudiments of the world, you think to worship this King after the same way, but his way of worship is no such low institution. And as they bowed to the Chair of State, and so they would bow with pay and knee to the Communion Table that they call'd the Alter; now these are according to the rudiments of the world; but Christs Kingdom is not of this world, His worship must be spiritual, in *Heb.* 9. 1. *Then verily the first Covenant had also Ordinances of Divine Service, and a worldly Sanctuary.* Mark, in the time of the Law it was but a worldly Sanctuary in comparison of what is now in the times of the Gospel; those waies of worship though they were once appointed by God. Christ the King of His Church in the new Testament would not have His homage tendered up by these waies of worship, they were too worldly for Him; then surely to have the inventions of men in the worship of Christ, in the new Testament especially, it is too worldly for Christ: No it must be

Divine

Divine and Spiritual, he that worships, must worship *in spirit and in truth*: all that worship and homage we tender up to Jesus Christ, we must look to have it spiritual and not worldly; and so the Ordinances, though they have something external, as the Sacraments, yet if we stick to the outward part, we do not worship Christ as our King in a right way; but we must be spiritual in all, look upon the spiritual part in all Ordinances, or else (I say) we do not tender up that homage to Christ that is due to Him, as the King of His Church.

Sixthly, Christs Kingdom is not of this world: that is, *The Officers that Christ hath appointed, for the government of His Church, are not of this world, are not to be of this world; but they are all to be by Divine Institution.* Observe the difference in the Administration of Christs Kingdom, and the worldly Kingdoms: In the Kingdoms of this world men may invent as many new Officers as they please, they may erect new Officers in a State and Cammon-wealth: But all the men in the world cannot erect any one new Office in the Church, cannot make one new Officer otherwise than is in the Word; we do not reade of any such name as *Tryers* there: Now though we do not find Officers of States in the Word, yet a Human Creation is enough, as the Apostle cals it, Be subject to every Ordinance of men. You have it in Peter, the word that is there translated, Ordinance of men, it is, a Humane Creation. In the Church there can be no new Officers created: Christ hath made Pastors, and Teachers, Elders, and Decons, and Widdows in the Church; and not any new sort can be added by all the men in the world. And therfore it was heretofore, as in Popery, so in Prelacy, they would erect a new kind of Religion (as they call'd it) more spiritual, and so made the Kingdom of Christ like unto the Kingdom of the world, and thought that they had power to make as many new Officers in the Church as they pleased. Certainly this was a derogation from the Kingdom of Christ, they made it too worldly. A second difference in the Church-Officers from the Officers in the Kingdoms of the world, is this, If once they be put into such a place in the church, they have the ful power of the place. As suppose now a Pastor or a Teacher hath as much power as any one Pastor or Teacher upon the face of the earth; there cannot be a difference between

betwen one Officer and another of the same kind in the Church as in the State: Now the State may limit their Officers as they please, in some Countries they may make Justices of the peace for one use, and in another Country for another use, they may limit them according as they please, how they shall execute their places, and when they must leave their offices to others: But in the Church, one Pastor (whatsoever he be) hath as much power of Christ in him as any that live, for as there can be no new Offices in this Kingdom of Christ but by Divine Institution, so there can be no limitation of their Office but according to the Institution of Jesus Christ. *So His Kingdom is not of this World.* It's true, if so be that the Magistrate shall come in by Law to help the Church, so farr as they shall come in to give Civil help to the Church they may appoint Officers, to see that their power be not abused; but not any that are properly Church Officers, to administer any spirituall Ordinances in the Church, but such as are by Divine Institution.

Seventhly, *The Kingdom of Christ is not of this World*; the weapons by which Christ doth fight with His adversaries to maintain his Kingdom, are not the weapons of the world; in that notable Scripture 2 *Cor.* 10. 4, 5. *For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing, that exalteth it self against the knowledg of God, and bringing into captivity every thought to the obedience of Christ.* Mark, here's the weapons of the Kingdom of Christ, Christ brings into captivity every thought, casts down strong holds, whatsoever strong holds, or high thing is lifted up against the Kingdom of Christ, Christ hath weapons in His Kingdom to cast it down; but saith he, the weapons of our warfare (there is a warfare) they are not carnal but spiritual.

Christ in his Kingdom He doth not appoint carnal weapons He gives not unto his Church weapons of the flesh, to make men beleeve whether they will or no.

You will say, *If there be not such weapons that are outward to force men, then all will be to no purpose, it will be nothing?*

Yes saith the Apostle, *Our weapons are not carnal but Spiritual*; and he answers that objection, That men will not care for them

them if they do not come in an outward compulsary way, by imprisonments, and fyning, and such kind of waies.

We speak not what power the Civil State hath, but Christ hath committed no such thing to the Church, as the Church: and these weapons the Apostle spakes of, though they be not carnal but spiritual, yet they are mighty through God, and the more spiritual, they are, the more mighty they are to cast down imaginations, and every high thing that exalteth its self against the knowledg of God, and bringing into Captivity every thought to the obedience of Christ.

The weapons, What are they? They are the two edged sword of the Spirit, the Word of God in the Name of Christ, and with the authority of Christ preached to the people in the word of God, binding men in a dogmatical way, these are our Spiritual weapons; Christ hath never appointed his Church to defend its self by carnal weapons, the Church goes no further than Spiritual weapons, it's the very text that I have read to you, *My Kingdom is not of this world*: Mark what follows, What were the weapons Christ had to defend His Kingdom? surely no worldly weapons *My Kingdom is not of this world; if my Kingdom were* (saith he) *of this world, then would my servants fight, that I should not be delivered to the Jews*; but now is my kingdom not from hence, if my kingdom were from hence, I should have the like weapons to defend me as the Kings of the world have to defend themselves.

Q. You will say, *What's the fighting and Wars for now? May there not be Wars and fighting for the maintainance of Religion and the Kingdom of Christ?*

A. Now to that I answer thus, That the Church hath not these weapons, as a Church they have only spiritual, yea and were it that any Church of God were in any place where they had not a civil Right to the exercise of their Religion, then I confess (meerly for their Religion when the civil right of the State is against it) if they should take up arms and fight for it, I think they should go beyond the commission of Jesus Christ: they should trust Christ for his Kingdom; and we find no Warrant in all the Book of God for to take up weapons meerly for the defence of Religion. And therefore in the primitive times

never took up weapons, all their armor were prayers and tears.

Obj. *But we do* (you'l say) *now; are not our warrs for the defence of Religion?*

Ans. Now to that it's cleerly answered thus, Our warrs are for the defence of the Civil Right we have to the outward practice of our Religion, and so by weapons we may defend our civil Right, that is, if we live in such a State where we have civil Right by the Laws of the Sate to the peacable enjoyment of our Religion, if any shall come to desturb us, then by the vertue of our civil Right we may take up weapons to fight and defend our selves with; I but this is not as a Church, nor meerly for Religion, for if now the civil State should be so changed that the Supream Power should be against the waies of Religion, yet for civil things they would defend us, but for the waies of Religion they were against us in it, I confess in such a case for men that have no civil authority at all to take up weapons, to force any practice, or way of Religion, this would not be warrantable by Christ, and by this we should fight for the kingdom of Christ by other weapons than ever Christ hath appointed; but now; when we have the civil Power, the civil Magistrate may grant civil Liberty, and civil Liberty for the outward practice of Religion, and so we may defend such a Right as this for the peacable practice of our Religion, that none should come to force any other false Religion upon us. But now, the kingdom of Christ is not of this world, the weapons of Christs kingdom are spiritual weapons; and in those times when there were no outward weapons to defend the kingdom of Christ, as in the Primitive times when all civil States were against the kingdom of Jesus Christ, Did it not thrive? We are ready to say, All Religion well be taken away except there be such compulsary waies; I do not say but there may be compulsion to keep men from mischieving of others in things that are against the foundation. But now for the raising up of the Kingdom of Christ we know that when there was no compulsary waies, yet the kingdom of Jesus Christ went on and flourished as much as ever it hath done since, so that the kingdom of Christ is not of this world, He hath not committed to His Church those weapons that are carnal, all their

weapons

weapons are weapons that are spiritual, to prevail with the hearts and consciences of men and no further. And if we did understand this aright, it would mightily quiet our spirits; and the more we did rest upon the weapons Christ hath appointed in his Word, the more we did look into the Armory of the Gospel to find what weapons there are there against errors and abuses in his Church, the more we should have the Kingdom of Christ prevail amongst us.

Eightly, *The Kingdom of Christ is not of this world*: that is, the Priviledges of Christs kingdom are not worldly priviledges, but Spiritual, and Divine, and Heavenly Priviledges. Men that live in several kingdoms have several priviledges, some in one way, and some in another; so every society of men, and every kingdom have priviledges, men that are subjects of such a Kingdom, they have the priviledges that belong to such a kingdom. We plead for many priviledges as we are the free born Subjects of *England*, that the people have a right to by their freedoms, being born free Subjects, as those that are above them have a right to that power that they have. So now in the kingdom of Christ, there are some priviledges that those that are in the kingdom of Christ have that others have not.

As now, When any man comes into the Kingdom of Jesus Christ, Oh he comes to partake of a great many excellent priviledges, being once made a free Denizon in this Kingdom of Christ, he comes to have a great many priviledges that others have not. But of these I shall treat more particularly afterwrads.

Ninthly, *The Kingdom of Christ is not of this world*; the penalties and punishments that Christ hath in his Church are not worldly; I do not mean only external ones, for they may be refer'd to that head of the weapons of Christ; but we take them under another notion; Those that are truly the Subjects of Christ they may be under penalties: You think that those that are beleevers cannot be chastised for their sin; as if there were no penalties in Christs Kingdom; I confess they are delivered from the penalties of the Law; But Christ inflicts penalties as he is King, there may be penalties in Christs kingdom. And the right understanding of this would much help us in that point;

Whether Beleevers may be chastised for sin or no, though they be Beleevers.

Oh they will say, *No.* Why? *Because Christ hath satisfied the Law fully; and how can God require it in them?*

I confess the Law cannot; but Jesus Christ in His administration as He is King, not as He is the Judge of the Law, but as He is the King over them, He may inflict chastisements upon them; they may in Christs kingdom have some chastisements, they cannot be carried out of that kingdom to have the chastisements of the Law, but in Christs kingdom Jesus Christ many times inflicts spiritual chastisements upon them, by hiding his face from them for sin, and by many spiritual discertions; and such men as are but by outward profession under the kingdom of Christ, and do seem to be his Subjects, and are not so indeed, the Lord inflicts spiritual judgments upon them, as hardness of heart, blindness of mind, reprobate sences; and I beseech you observe it, The Lord Christ doth not so much observe the way of outward judgements upon wicked men that are in the bosom of the Church, as He doth observe to inflict outward judgments upon the Heathens and others that are out of the bosom of the Church; no, Christ hath other manner of punishments for those that are in the Church, though now and then Christ doth inflict outward judgments upon them; but the main thing that Christ looks at in His Church, is, To reward with spiritual rewards; as righteousness and peace, and joy in the holy Ghost and the like; so He doth inflict spiritual punishments; Those that are professors in the Church and naught and vile, it may be God may prosper them for a while as well as others outwardly, Oh but the punishments of Christ in His kingdom they are spiritual, your souls are bound over to eternal death, your hearts are hardned, your consciences are benum'd, and that's more dreadful wrath a great deal than if the Lord Christ should punish your bodies, or take away your estates, those are punishments in Christs providential kingdom, but the penalties as Christ is the King of the Church they are ever spiritual punishments which we should more fear and tremble at a great deal. Thus the kingdom of Christ is not of this world.

Now

Now I should have shewed you how this Kingdom of Jesus Christ will certainly prevail in the world, let the world do what they can. In the 2. *Psal. Yet have I set My King upon My holy Hill.* It will at length prevail over all the world, and bring under all the Kingdoms of the world to it; but when it hath done so, then there shall be a new world: Certainly there is a time that Christ shall have the Kingdoms of this world to reign over them in another manner than now He hath, and that is at the end of the world; I will give you a Scripture or two about that. *Revel.* 11. 15. *The seventh Angel sounded, and there were great voices in Heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever.* That is, He shall subdue the kingdoms that were of this world, and then he shall reign; he shall reign for ever and ever. Now they are the kingdoms of this world, but when he reigns it is in this manner that is here spoken of, it is in another world, as appears in *Heb.* 2. 5. *For unto the Angels hath He not put in subjection the world to come, whereof we speak.* Here the Apostle shews that Christ is above the Angels, for he hath not put in subjection the world to come unto the Angels; therefore there is a world to come wherein Christ shall have a further dominion than yet he hath: and *Adam* was a type of Jesus Christ in this, *Adam* he had the command of this present world. Now in this world Christ doth rule but in the midest of his Adversaries, but there is a time coming that Christ shall have all under him; as *Adam* in his innocency had the whol world under his feet: And Christ doth promise unto his people in the 3. of *Revel* 21. *To him that overcometh, will I grant to sit with me in my Throne, even as I also overcame and am set down with my Father in his Throne.* Mark, it seems there is a Throne of Christ yet that hath not been, for here's a promise that he will set them upon his Throne as he sits upon his Fathers Throne: Now Christ rules together with his Father, but saith he, You that are my Saints, and my Subjects now, you shall sit upon my Throne.

I but you will say, *That is in Heaven?* (in Heaven indeed the Saints shall reign.)

Nay, It cannot be meant of a kingdom wherein the Saints shall

shall sit eternally with Christ in Heaven; I might give you many Scriptures for that, but I will only give you one Scripture, 1 *Cor* 15. 28. *And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him, that put all things under Him, that God may be All in All.* Here he tells us that there is a time that God shall be All in All, both unto Christ, and unto His Saints; yea, and you shall find in this chapter, that Jesus Christ shall give up the kingdom unto the Father, (speaking of the time of the resurrection) When all shall rise again; and when that shall come, the kingdom shall be delivered up unto the Father; so that this is a time before the general resurrection, that Christ shall sit upon the Throne, there is yet a time between this and the Saints being in Heaven, when the Saints shall sit upon Christs Throne (as he upon his Fathers) in another manner than now they do: Therefore surely Christ shall have the Kingdoms of this world subdued unto him in another manner than yet he hath; and for the proof of it, do but reade the 7. chapter of the book of *Daniel*, and you shall find abundant of proof; there shall be adundant deal of glory in that kingdom of his, there he shall have attendants to purpose, thousand thousands administred unto him, and ten thousand times ten thousand stood before Christ; and though there was a Judgment and the Books were brought, yet its apparant afterwards, that the Scripture speaks of a time that should be before the Saints should come to Heaven; for he saith this, *That as concerning the rest of the Beasts, they had their Dominion taken away; yet their lives were prolonged for a season*: Therefore it is not meant at that time when the Saints shall ascend up into Heaven with Jesus Christ, for the Beasts had their lives prolonged for a season and time after that: But saith he in the 18. ver. *The Saints of the most High shall take your Kingdom, and possess it for ever, even for ever and ever.* And in the 21. ver. *I beheld, and the same horn made war with the Saints, and prevailed against them until the Ancient of dairs came, and Judgment was given unto the Saints of the most High; and the time came that the Saints possessed the Kingdom.* And then in the 27. ver. *And the Kingdom and dominion, and the greatest of the kingdom under the whol Heaven, shall be given to the people of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions*

Dominions shal serve and obey him. What Dominions shal there be when the Saints are in the highest Heavens, to serve and obey Christ? He means the Dominions that are here upon the earth, shall serve and obey Christ: Therefore the Kingdom of Jesus Christ is not of this world, nor be said hereafter to be such a world as this is: but when there shall be another world, then Christ shall have a Kingdom that shall have such glory as shall be apparent to all; and such a Kingdom as the Kings of the earth shall come and bring their glory to it; as in 21. of *Revelations*, you shall find, that it's said, *of the Kings of the earth.* Reade but that description of the glorious condition of the Church of God there, and you shal see this true: *And the nations of them which are saved, shall walk in the light of it: and the Kings of the earth do bring their glory and honor to it.* But that is in another world, not that world that Christ speaks of here in this place of *John.*

Only now do but consider a little of the excellency of this point by way of preparation to you for the next time. It would be a notable Scripture to take off our hearts from all the things of this world: The right understanding of this would spiritualize the hearts of the Saints, would take away the offences of the crosse of Jesus Christ, would help them to carry themselves through this world with a great deal of joy and triumph, and not much to regard how things go here below. *I through the mercy of God am brought into the Kingdom of Jesus Christ.* And I find the whol tenor of Scriptur carries it so, that the Kingdom of Jesus Christ is not of this world, but in a spiritual way, Oh then, let me have spirituall mercies, let me enjoy Jesus Christ in the way of His spiritual Kingdom; and farewell the world and all things under Christ. Truly Christians are not acquainted with this point of the spiritual Government of Jesus Christ in his Church, and how God the father hath so ordered things, that *In* this world Christ should have a Kingdom, but out *Of* this world.

And blessed are they that have by the holy Ghost an inlightning to understand this Mystery, to see the reality of it indeed, That the kingdom of Christ is not of this world.

SER-

SERMON II.

JOHN, 18.36.

Jesus answered and said, My Kingdom is not of this world.

MAny particulars I past over the last day briefly, which I told you would need some further explication. I'le give you some few things about that, and then proceed to Application of all.

The priviledges of this Kingdom of Christ they are not of this world. I'le name a principal one; and this is the priviledg of all that are under the Kingdom of Christ; *That all businesses, transactions between God and them are in the Court of Christ the Mediator*: They are not in the Court of exact and severe justice, but they are to be tried for their eternal estates, and for all they do, in the Court of Christ, in his Kingdom; which is a mighty priviledg the Saints have. As kingdoms have several priviledges: 'ts a greater priviledg to be tried in one kingdom than in another: All men and women in their natural estates, not under the kingdom of Christ, they are to be tried in the court of Justice, *i.e.* the court of Gods providential kingdom, and ther they are either to be acquitted or condemnd by the Law; thats the way of Gods proceedings towards those that are under His providential kingdom, only to be delt withall according to the Law. But all those that are under the kingdom of Christ, have all their businesses, in reference to God, tried in another Court, tried in the Court (as I may so call it) of the gospel, in the Judicature of Jesus Christ, for Christ He is as Mediator to them, He is the Judge to pass all sentences concerning them: and the right understanding of this would much help in the point of Beleevers being chastised for sin;

sin; it's true, they are not chastised by judgment out of the court of Law as other men are; but they are chastised by Christ that hath the Judicature committed to Him, and the Administration of all things, especially concerning His Church and People, and by a sentence from Him chastised; not by a sentence from the Father, as He is the Judge of all flesh proceeding according to the Law. This is the main thing which we spake to before. But yet there are divers other things.

2. *That all that are in Christs Kingdom, are Free-men*, they are delivered from bondage: all that are out of this Kingdom are bondslaves, they are under the prince of this world, (that is, the *Devil*) and in slavery unto him; they are all as vassals under the Law, in bondage, and have no other spirit but a spirit of bondage in them, they are slaves to sinn they are under the curse of the Law: But now being brought to the Kingdom of Christ, they are made free, they are free Denizons of Heaven.

3. And then from hence follows in the third place: All that are in Christs Kingdom, have the priviledg of a free trade to Heaven, they have free trafficke to Heaven: there is now a blessed intercourse between Heaven and them, that they have by being subjects of this Kingdom: As we know the subjects of this Kingdom have many freedoms that forreigners have not, that those that belong to another Kingdom have nothing to do with. So the subjects of Christs Kingdom have a freedom of coming into Gods presence, of trading to the promised Land that others have not; others are cast out of Gods sight and cannot trade to Heaven so as beleevers do that are brought under the Kingdom of Christ.

4. *By vertue of this Kingdom they come to have right unto all the Ordinances of Christ*: And only by this we come (I say) to have right unto them, so as to be our own. Indeed, Christ for the sake of such as are His Elect Ones, that He intends to bring into His Kingdom, He sends forth His Word, the preaching of the Word unto them but when they are brought into his Kingdom then they are under the Ministry of the Word in another way, Christ then is their great Pastor and Shephard, and so His Ministers are in a more peculiar manner Pastors and Shepards unto them. And besides, there are other Ordinances that they have

nothing to do with it till they be brought into the kingdom of Christ, namely, the seals of the Covenant, with some others that might be named: That's the great priviledge of those that are under the Kingdom of Christ, to have right to all Ordinances; Certainly all Saints and beleevers, have right unto all, but they are to come in an orderly way to them.

5. *By being under the Kingdom of Christ, there is this Priviledge: Protection.* As Kings should be the protectors of their subjects: Jesus Christ hath taken upon Him the protection of all such as come under Him; all power in Heaven and Earth is given unto Christ, and it is all exercised for their protection, to deliver them from dangers bodily and spiritual, to protect their souls, they are under Christs Kingly power for protection; when any temptation to sin comes, they should fly unto Christ as King, to shield them from their enemies, when their spiritual enemies come in like a floud, then the Spirit of Christ sets up a standard against them.

6. *They shall certainly have victory over all their enemies:* This Kingdom shall never be shaken, let all the world conspire what they will against it, the gates of Hel shall not prevail against it, no cunning devises, no subtil waies shall ever overcome this Kingdom, no, nor any one subject of this Kingdom. This is a priviledge beyond what is in the world. A Kingdom may preserve its self so as to contiue a Kingdom, but many subjects may be destroyed in the preservation of it: but this is such a Kingdom as there shall never one subject be destroied in it, that is, All the enemies shall never take off one subject from this kingdom; indeed they may take away their bodily lives; but that is but a transferring of them to the more glorious part of the kingdom that they shall attain to: Then may a subject of this kingdom be said to be destroyed, when he shall be cut off from Christ and lose the grace that he hath received: but none shall be thus destroyed, but shall be preserved by Christ, and shall certainly overcome all enemies, both inward and outward. And that's a sixt priviledge.

7. *By being in this Kingdom, Beleevers are made every one of them Kings:* though they be subjects in some sense unto Christ, yet Christ hath made them Kings and Priests unto God (so they

are

are called in Scripture.) Ther's no kingdom where all the subjects are Kings, it is so here, Christ makes all that come under His kingdom to be Kings, and they have (according to thire princely State) the Angels to their guard; as Kings have their guard where ever they go; so the pooreſt and meaneſt Beleever that is under this Kingdom of Christ hath his guard of Angels whereſoever he goes; though it be a poor ſmoky hole or Cottage that he lives in, yet it is guarded by Angels, every night they keep the dore and watch about the Bed: Thus the Scripture tells us that the Angles are Miniſtring Spirits for Gods Elect.

8. The benefit of this kingdom of Christ, *It is ſpiritual peace, and joy in the holy ghoſt*: So in *Rom.* 14. 17. *The kingdom of God conſiſts not in meat and drink, but in righteouſneſs, and peace, and joy in the holy Ghoſt*. There's another manner of peace than the world gives. So Christ in *John.* 14. 17. *Peace I leave with you, My peace I give unto you, not as the world giveth, give I unto you.* It's the note of a learned Interpreter ſpeaking of this place, I give not peace as the world gives; the world gives peace (ſaith he) by taking away afflictions from a troubled perſon; but Christ gives peace by taking away a troubled perſon from affliction. His meaning is this, the worlds way to give peace, is to take away trouble from us: but the way that Christ hath is to take the trouble of our hearts from our affliction: the world cannot give ſo long as the affliction continues, but Christ gives peace though the affliction doth continue; that's thus, Christ He takes off the troubleſomneſs of mens hearts from the affliction; the world takes off the affliction from the trouble of mens hearts: now this is a great deal better peace when the trouble of our hearts is taken away, though the affliction continues, rather then when the affliction is taken away and trouble of heart continues. I give peace, not as the world gives peace, 'tis inward peace, the worlds is outward, the world takes away ſome trouble, but I take away the very root of all trouble; the branches are taken away by the peace of the world; that is, whereas you had not trading before, nor the freedom of your eſtates before, you ſhall have that now; but the root of all your trouble the world cannot take away, that is, *ſin*, but I take away ſin that